Cardines Cœli:

OR,

AN APPEAL

To the Learned and Experienced Observers of *Sublunars* and Their *Vicissitudes*, whether the

CARDINAL SIGNS OF HEAVEN

Are not most Influential upon

Men and Things:

Proved by X. Remarkable GENITURES, &c. In a Reply to the Learned Author of

COMETOMANTIA:

Wherein the Character of GASSENDUS is Defended; And sundry other *Starry Truths* are Justified.

By JOHN GADBURY, Student in Physick and Astrology.

Qui Artem aliquam destruit longe deterior est imperito, nec vacat mens illius Malitia, Desidia, & Ignorantia. *Cardan.*

Tantæ dignitatis est humana Genitura, ut in eam omnes Cœlorum pariter atq; terrarum potestates conspirent, atq; miraculosè suis in explicabilibus donis enoment. Naibod. *Coment.* in *Cap.* 1. *Ptolom.*

Why Art *should be Excluded---- from the Cognizance of Nativities I cannot see; since Predictions according to the Precepts of* Art, *for many Ages known and approved, have been found so True.* Dr. R. Gell. Stell. Nov. page 9.

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To the Truly Honourable,

And constantly LOYAL (my ever Honour'd Friend,)

Sir EDWARD DERING,

of SHARSTED in the County of KENT, Knt

One of His Majesties Commissioners of the PEACE for the said COUNTY.

Honoured Sir,

NOt so much for your Countenance and Encouragement to Me, (though that's a favour I shall ever covet) as to the TRUTH, do I at this time appear before you, and pray your *Judgement* in a *Cause*, (which against my will) I am made a PARTY to, by a Learned, yet unknown *ADVERSARY*. I am (Learned Sir) for the *Truth*'s sake assaulted! And I cannot but with an humble security promise my self, where I have ever found (even in Arduous Cases) a *Refuge*, that Divine URANIA can never fail of finding her ASYLUM. It is not I therefore, but TRUTH that seeks your Noble PATRONAGE at this *Time*.

My *ADVERSARY* seems to be a *Benefic'd* Man, though not the *Poor One* he Stiles himself; (that I look

on

on only as Complement to my *Lord Biſhop*) and gives us to underſtand that he can by the *Canon*, wear a *Short Gown*: (I hope he intends not to *Lengthen* his Garment by Plowing *Furrows* upon the Back of my *Reputation*; I never did him wrong: I do not know him.) But, as for *Me*, (Learned Sir) I have not the Honour of either *Benefice*, or *Gown* to boaſt of. Yet, when I conſider I have your *Favour*, I eſteem that every whit as *Great*, and as *Dear* to *Me*.

The Great *Doctor* of the *Gentiles* tells us as Truly, as Eloquently,--- *That all are not* Iſrael, *that are of* Iſrael. And I find a *Man* may be in *Orders* and *Benefic'd* too, and yet have ſomewhat of the *Salamander* in him, which may make even the *Flames of Contention* his Delight. I could willingly hope better of my Learned *Adverſary*, though, all things conſider'd, I have but little Reaſon. For, I believe I am the *Firſt Man*, that have been queſtioned for matter of *Fact* in *Art*, after *Twenty Four years* time; (and I think my *Antagoniſt* is the *Firſt* CLERGIMAN that ever ſerv'd any Man ſo) whereas if either the *Divine* or *Moral* Law had been valuable with *Him* in this matter, a *Seven years* ſpace muſt have *Limited* us both, and cover'd my Imperfections (had I been guilty) with an AMNESTIA, or a JUBILEE.

It is my great unhappineſs not to be acquainted with that moſt Noble *Lord* and Excellent PRELATE before whom my *Adverſary* hath Arraigned me, that *I* might have preſumed to entruſt my *Cauſe* with *Him*: For I am fully perſwaded *He* would do me *Juſtice*, as *Fame* tells me *He* doth to the whole World. But *I* have an *Humble Sign* Aſcending at my *Birth*, and dare not be *Confident*,

Confident, but where I am thoroughly *Known*. And that is another Reaſon (moſt Honour'd Sir) why I implore your Worthy *Judgement* between *Me* and my *Opponent*.

I have had, and ever ſhall have, an Honour and Reverence for the *Church*, and all the Worthy *Dignitaries* thereof, eſteeming them the Lawful *Ambaſſadors* of the Bleſſed *Jeſus*. And, could I be Reaſonably perſwaded that either my STUDY or PRACTICE of ASTROLOGY were UNLAWFUL, and prejudicial to *Either*, I would never Set a FIGURE, or make an ALMANACK more. So much unwilling am I (Sir) to *Offend* thoſe I ought to *Obey*; So far ſhould I be from *Oppoſing* the truly *Venerable Perſons* of that *Sacred Order*.

But, (Learned Sir) when I know that many of our *beſt Authors* in ASTROLOGY have been DIVINES, who have not only largely *Cultivated*, but liberally *Defended* the ART, I cannot believe that I ERR in purſuing ſo *Harmleſs*, ſo *Uſeful*, ſo *Veritable* a STUDY. *Sed, ſub Judice lis eſt.*

The *Matter* is before you (Honour'd Sir) and your *Noble Judgement* is *Prayed* in the *Caſe*. I will not be affraid, or troubled at whatſoever CENSURE you ſhall pleaſe to *Paſs*; For I am well aſſured that your *Knowledge* in *Art* is ſuch, as renders you a moſt Proper and Capable JUDGE in this Affair: and I dare believe, That (like *Soloman*) you will Judge *Righteous Judgement*: Let the *Mothers* of both *Children* (or *Arguments*) Plead, (as animated by their Paſſions) never ſo *waywardly*, or in Favour of their own *Cauſe*, or *Iſſue*.

Let the TRUTHS of ASTROLOGY Riſe, and Shine under your *Favour* and *Protection*; and, the ERRORS pretended.

pretended to belong thereunto, be ever *Baniſh'd*, and Diſown'd, as by your Honour'd *Self*, ſo, by *All* that ſhall dare to profeſs themſelves *Subjects* of URANIA. Thus begging your *Pardon* for my preſumption in this bold *Addreſs*: (which I can almoſt promiſe my ſelf, from your *Noble Nature*, the occaſion conſider'd.) give me leave hereby to Thank you for all your Manifold *Favours*; chiefly thoſe afforded me in the time of my greateſt *Diſtreſs*, when you ſo Generouſly interpoſed on my behalf, and helped to *ſtop the Mouths* of LYONS, that were then opened againſt *Me*:) and heartily wiſhing both to You, and to your moſt *Excellent* and ever *Virtuous* LADY, all Happineſs both here, and hereafter,—— I remain,

(Moſt Honour'd Sir)

Your ever Obliged, and moſt

Faithful, Humble Servant,

and Honourer,

JOHN GADBURY.

To the Impartial Readers.

AS a very Learned Divine most truly said of Religion, *so may I as justly of* Astrology.—— It is a common thing for its Enemies to throw Dirt in the Face thereof, and then perswade themselves that it is Natural Complexion. They present it in a Shape most Ugly and Deform'd, and then bring That as a Plea wherefore they esteem it no more, or give it no better Entertainment.

Needs must the greatest and transporting Beauty in the World appear uncomly, and carry a Cloudy Aspect with it, if compell'd to wear the Vizor, *or bear the* Marks *of* Pride *and* Calumny, *and to suffer under the* Scars *of* Ignorance *and* Prejudice. *Might but* Urania *be permitted to keep her* Native Colour *and* Complexion *only, Her brightness is such, that it would* Out shine *all other* Objects, *and dazle the dull beholders. But to be* Beautiful, *is bless'd* Urania's *Crime.*

Os homini Sublime dedit, *&c.*—— *Nor were those Glorious* Lamps *of Heaven made only to* stare *on, but to* Study *and* Contemplate: *else the meerest* Animal, *and most contemptible Creature in the World, had equal advantage of them with the greatest* Philosopher; *And the severest endeavours of the most Industrious and Painful Student, would bear no price, or be of any valuable esteem among Men: But the* Hog *would be prefer'd to* Venus.

For Men to believe the Stars *in the Heavens are of no more use than the* Signs *at Shop-keepers Doors; or, that they are less* Vertual *and* Attractive *than a little piece of the* Magnes-Stone, *is to suppose them most unworthy the curious Design of their Maker; and so to call his excellent* Wisdom *into* Question, *for placing such Vast and Glorious* Bodies *at such* Distance *from us, and in such exact and proportionate* Order *over* Us, *to so Ignoble and Inglorious a* Purpose. *And for a Man to know that there are* Stars,

and not be acquainted with their Influences, *is to as little purpoſe, as for a* Phyſician *to know the names of* Drugs, *and yet be utterly* Ignorant *of their* Virtues *and* Uſes. *Of ſo mean, nay ſo vain a ſe, is* Aſtronomy *without* Aſtrology: *though the* One *be Univerſally beloved by Men, the* Other *generally diſesteemed. So Erroneous, ſo Partial are Men in their choiſe of things, that they Elect the* Shell *before the* Kernil, *believe the* Body *to be more Rich and worthy, than the* Soul *that animates and invigorates it.*

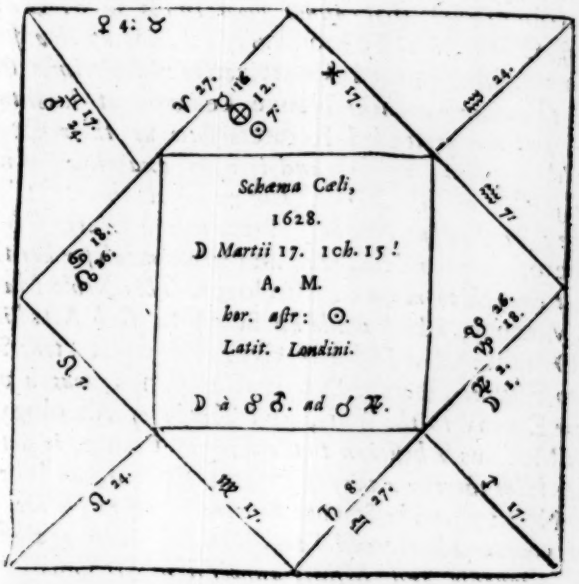
They are ſelf-tormentors, (*ſaith the* Learned *Thomas Albius*) who fret that thoſe things are unknown, which are publickly known to others, but are unknown to them; becauſe upon ſome extrinſecal prejudice they neglect enquiring into what others have ſaid. Which Race of Men is at this day moſt frequent with the Courtiers of *Science*, but withall moſt inſufferable For what can be viler than to ſhut the Eyes againſt things moſt manifeſt to the underſtanding, upon the Calumnies of ſuch as profeſs they know not theſe Things, which others conſtantly affirm are moſt evidently comprehended.

Being ſometime ſince in diſcourſe with a Learned and Reverend Divine *about this Vain and prejudicate humour of Men.— That meerly becauſe* others *had* condemn'd Aſtrology, They *would do ſo too.— He very mildely and Judiciouſly Replies,—* That ſuch Perſons were Fetter'd in Chains of Darkneſs: For (*ſaith he*) to be Ignorant only, is to be in a State of Darkneſs; but to be in an Ignorant Prejudice, is to be in Chains.

The late Right Reverend Father in God, the moſt Learned Doctor Saunderſon, *Biſhop of* Lincoln, *happening upon the* Doctrine of Nativities, *was pleaſed to expend not leſs than Five hours one afternoon, in the peruſal thereof. Which when He had done, His* Lordſhip's *then* Secretary (*and my very good Friend*) *prayed his Opinion thereof, and alſo of the* Art *it ſelf. Whoſe anſwer was,* That He thereby perceived there was ſome Learning in the World of which He was Ignorant. That the Art might be Lawful, if not Unlawfully uſed. That He knew the *Stars* had Powerful Influences, but that Gods Grace was more Powerful. *A moſt excellent and Divine* Truth! *Worthy the Tongue of ſo great and ſo good a* Prelate! *Worthy to be Written in* Letters of Gold, *to be a Memorial for future Generations to follow.*

That

That moſt Excellent and Pious Martyr, and Prelate *Archbiſhop* Laud, *in his Sermon to the* Parliament March *the* 17th. 1628. *on* Epheſ. 4. v. 3. *gives his* Vote *for* Aſtrology, (*unleſs you will believe he made ſport with ſo great a Man as* Ptolemy, *upon ſo ſolemn an occaſion, and* Burleſqu'd *both* Him *and the* Art *together*; *which He was too Learned, too Wiſe, too Good, and too Grave a Man to do.*) *In theſe Words*—— Joyn then and keep the Unity of the Spirit, and I'll fear no Danger, though Mars were Lord of the Aſcendant in the very inſtant of this Seſſions of Parliament; and in the ſecond Houſe, or joyned, or in Aſpect with the Lord of the ſecond; which yet *Ptolemy* thought brought much hurt to Commonwealths. *Cent. Aph.* 84. And *that you may know this moſt Excellent* Orator *did not vainly Quote* Ptolemy, *or inculcate his* Fears *of that ſo great* Convention, *I will give you the* Scheme *thereof, which without doubt He had moſt fully conſidered.*—— *'Tis this.*——



Here you may ſee, Mars was truly in Aſpect to the Lord of the Second Houſe, *and in oppoſition to the Governeſs of the* Horoſcope *alſo, poſited in the* Angle *repreſenting* Fears, *&c. Which proves that this thrice Learned and moſt Reverend* Prelate *underſtood* Ptolemy *in the ſence he ought to be underſtood. And it is for that end I produce the* Scheme *of Heaven which* He *in that* His *moſt Excellent* Sermon *referred to. There is no queſtion but this* Good Biſhop *ſaw other remarkable things in the* Figure; *but becauſe His* Grace *was pleaſed to omit mentioning of them, and remember only the violent Influence of* Mars, *it will become me alſo to conceal Them.*

None ever yet condemn'd Aſtrology *that thoroughly underſtood it.* Picus *Earl of* Mirandula, *who wrote largely againſt* Aſtrology, *tho' a great* Schollar *in the General, yet I dare not allow him ſuch in this Learning. For he died before the thirty third year of his Age. And what* Experience *in ſo* Abſtruſe *an* Art *could he attain unto in ſo ſhort a time, had all his years (ſince his Judgement began to take place) been imployed in this* Study? *ſurely very little! Many can talke of* Robin Hood, *that cannot ſhoot in his* Bow. Dwarfs *cannot tak off* Giants *Caps.* Falſhood *may be dreſt up in as fine words, as* Truth; *and a* Painted Courtezan *may ſometimes look more* Glaring, *than an excellent* Native Beauty; *at leaſt to common Eyes.— Let our pretended* Refuters *ſhew us their* Experiences *they would convince us by, and if upon examination we cannot* clear *our ſelves, we will ſubmit. But we expect then that* They *will do the like: That is but Reaſon.* Picus *was a Learned Man and a great* Rhetorician, *and had read and wrote much for his time; but that is not enough to make an* Aſtrologer. *This Noble Man had an afflicted* Mercury, *which made his* Study *in ſuch* Arts *his* Diſeaſe, *not his* Delight: *And ſuch a* Native *can never be a true* Servant *or* Votary *to Divine* Urania. Sextus ab Heminga, *was a very ſevere and ſower* Enemy *to the* Stars, *and Truths of* Aſtrology: *yet the Learned* Morinus *Phyſician to the King of* France, *is not affraid to pronounce Him therein a very* Ignorant Fellow, *and one that underſtood* Nothing *of the* Science *he went about to Refute. Mr.* John Chambers *wrote a bitter and Sarcaſtical Diſcourſe againſt this* Art: *He was Learnedly and Mildly anſwer'd by Sir* Chriſtopher Heydon, *which Book, when he ſaw, and therein found his Sapleſs* Sophiſtry *refuted; he replyed not, but ſoon after died.* *If*

If my Antagoniſt *will only pretend to oppoſe the* Errours *practiced under pretence of this* Art, *and keep to That*; He, *and I, are at* Unity; *and can never* differ *at all. I am naturally a lover of* Truth, *and ſo much do I abhominate and abhor* Falſhood, *that I can, and frequently do, fall at* odds *with my* ſelf, *when at any time I happen to diſcover an* Errour *in my* Judgement, *although my Aim and Deſign be nothing but the* Truth. *I am better pleaſed when people tell me of my* Miſtakes (*ſo they do it not upbraidingly*) *than if they gave me* Money: *and do really lament my misfortune in not knowing better, and blame my over haſtineſs, or negligence in not minding better the* Rules *which I ought to* follow. *And no man can be guilty of Errours in* Aſtrology, *but upon One of theſe two Grounds. The* Cæleſtial Clock-work *always goes* True, *though, by reaſon of* Humane Frailty *we do not always truly obſerve it.*

This excellent Art *of* Aſtrology, (*though my* Antagoniſt *thinks it be now near its* Vertex, *and therein allows ſome Truths to be diſcover'd by it, though in other caſes allows it no* Kin *to* Truth *at all:* (*Let him anſwer for that*) *is, God knows, but very* darkly *and* obſcurely *underſtood. The greateſt of our* Knowledge *in theſe* Cæleſtial Speculations, *is the leaſt part of what we are* Ignorant. *And that part of it which is known to us* (*ſuch is the misfortune of all Mankind ſince* Adam*'s Tranſgreſſion*) *we too often apply to a wrong purpoſe, and by our neglect, haſte, or ignorance,* Club *to our own* Deceptions. *We frequently* Cheat *our ſelves with a* Non-cauſe, *inſtead of a* True Cauſe. *We too commonly give* Judgement *under* Croſs Aſcendants, *without conſideration, and ſo bring diſparagement unto our* ſelves *and* Art *together.*

But is not all Mankind liable to be impoſed upon by the Spirit *of* Deception? *Doth not the ſame misfortunes attend all other* Arts *and* Sciences? *It would undo the Learned* Grammarian, *ſhould he be compell'd to Plead to all the* Actions *that* Priſcian *might bring againſt him in a year. Yes! though he had a favourable* Jury, *and choſen out of his own Fraternity too; if* (*like our late* Aſſociators) *They, to* Perjure *themſelves, did not return an* Ignoramus. *The exact* Logician *doth not always* Prove. *Nor can the Quaint* Rhetorician *conſtantly* Perſwade. *Doth the Skilful* Phyſician *always* Cure? *Or is the Curious* Muſician *at all times true to his* Notes? *No ſure! 'Tis Time and Chance that happens to all! To the Poor*

Aſtrologer

Astrologer *among the* Rest! *And there is no* Perfection *on this side Heaven*; *I mean to be attain'd unto by Humanity.* Humanum est Errare: *As we are Men, we are Subject to Errour.*

But, what then? To Erre *is not the* Astrologers Peculiar, *you see: it is no more his* Province *or* Talent, *than of a Master or Doctor in any Other* Faculty *or* Mystery; *although it be more frequently, and therefore most* unjustly *objected unto him as* Such, *by his unkind and unconsidering* Adversaries. *And this I can affirm with the greater assurance, because my Learned* Opponent *doth herennto set his Seal.* p. 282. Comet. *allowing* Law, Divinity, Physick, *&c. liable to* Errours *and* Abuses, *as well as* Astrology. *As indeed so they are, and constantly are observed to be; the more is the Pity.*

Happy would it be with Arts (*as the* Painter *in* Quintilian *said*) *when* Artists *themselves are* Judges. *And when it is otherwise, no man is tried* per pares. *The Blind can never Judge or distinguish well of colours.* Cæcus de coloribus nè judicet. *He is only fit to* Censure *a* Science, *that truly and thoroughly understands it; according to that of the* Stagarite.

——Ἐπὶ χέιρι χωλῶι ἀγίνωσχι (i. e.)
Who knoweth Art, *may justly Judge thereof.*

To conclude: when my Antagonist *comes again my request is, that He would bring His* Name *with Him, and not compel me to Play at* Cudgels *with the* Clouds, *or, receive* Wounds *from* Unseen Lightning. *In the* Interim, *He may (I hope at least) by this my Answer, know, that I have not put any* Frauds *or* Falsehoods *upon the World;* (*can my* Opponent *say so, and say* True?) *And also that I have not wrong'd* Gassendus; *Nor yet did I* Prestigiate *in the* Nativity *of* R. Cromwel, *or, in* Major General *Lambert's* March: *And He may likewise rest satisfied, that I have not injured Mr.* Lilly; *nor affirm'd* All Things good *in* Vincent Wing's *Geniture. He may be convinc'd, that* Cardinal Signs *are not to be Laughed at; nor the* Aphorisms *of* Astrology *blown away by every trifling* Breath. *That I did not Suite* Gustavus Adolphus, *with* Cicero, *Arch bishop* Laud, O. Cromwell, *&c. That the most Learned and Judicious* Astrologers *have not Reprobated the*

the Doctrine of Genitures; *nor hath* Ptolemy *refused to* approve *of, or* teach Notary Questions. *That it is not* My *Book, but* His, *that hath furnish'd the World with* Light and Ludicrous Stuff, (His *own Words*) *and that of* His *own* Making *too.*

In all which particulars, I am sorry He *hath given me a Provocation to* discover *His* Nakedness; *or rather* He (*being a* Clergy-man) *hath* discover'd *it* Himself. He *knows I have Labour'd by Letters for a Prevention of this* Paper Contest: *which* Himself. (*as a* Christian) *ought to have done before* He *began the* Quarrel *But my* Letters *not finding* Him *at* Leisure *to endeavour a* Cure *of the* Wound He *had unjustly and surprizingly given* Me, *I was necessitated to make this my* Appeal *to the* Sons *of* Minerva, (*the* Ventrous *of this Learned and Enquiring Age,*) *against this my* Ignote Opponent; *for the more speedy* Healing *of my much* Blasted *Reputation.*—— *I am,*

(Gentlemen!)

Yours, and Urania's

Meanest

VOTARY,

John Gadbury

Brick-Court, by the *Deans-Yard, Westminster. October* 4. 1684.

Errata Corrigenda.

PAge 2. line 8. read *Cenſure*, p. 5. l. 13. *for though*, r. *but*, p. 13. l. 17. r. *Sun*, l. 33. r. *Firnicus*, *&c.* p. 14. l. 32. r. *Genethliaque*, p. 15. l. 5. r. *One kind*, *or Other*, p. 16. l. 17. *dele it*, l. 24. r. *ſaw*, p. 18. l. 19. r. *Sublunary*, l. penult, r. *illa*, p. 23. l. 4. r. *Argolus*, l. 5. r. *Origanus*, *Morinus*, l. ult, r. *better able*, p. 27. l. ult, r. *the Aſtral*, p. 28. l. 19. r. Brotherly l. 33. r. *Theſe*: p. 30. l. ult, r. *Conciſe*, p. 34. l. 32. *for Perſon*, r. *Poyſon*, p. 35. l. 31. r. *Calumniare*, p. 40. l. 29. r. *Meteorologiſt*, p. 55. l. 3. r. *or Memory*. *In the Preface to the Reader*, p. 6. l. 21. r. Καλῶς,

Beſides, ſundry other Litteral Faults, as miſ-pointings, miſ-ſpellings, turning of Letters, and ſometimes the omiſſion or redundancy of a Letter, *&c.* which the Candid Reader will, (as guided by Chariry) of himſelf Correct.

CARDINES CÆLI:
OR, THE
Equinoctial and Solſtitial Points,
The moſt Influential upon
Men and Things, &c.

§. 1. IT is an Excellent Rule, which the Learned Dr. *Henry More* gives us in his *Myſtery of Godlineſs*, Lib. 9. cap. 4. p. 461. *That Men ſhould be ſo modeſt as not to think That utterly un-intelligible that Themſelves for the preſent cannot apprehend; and believe that God imparted all knowledge to the World for Uſe, and not for curious and vexatious Speculation.*— And had my Learned *Opponent* but read, and well conſider'd this *Rule*, *He* would ſcarce have given *Me* the Honour of this *Literary Combat*. Nay, had *He* either truly known *Me*, or but ſet ſo many *Schemes* upon various occaſions, or ſeen ſo many *different Genitures* as I have done; I am confident *He* would have thought there had been no need of his inviting *Me* to this unhappy (and yet it may be uſeful) *Conteſt*.

§. 2. When I had once read this Learned Perſon's Piece which *He* calls *Cometomantia*, and well weighed the vaſt and various *Learning*, the quickneſs of *Fancy*, the commanding and flowing *Eloquence* of the *Author*; and at the ſame time reflected on *My* own *Inabilities* and want of *Skill* for the maintaining of ſuch a *Duel*; I began to conſider what I had *Wrote* that could juſtly *provoke* ſo great a *Son* of the *Muſes*. 'Tis not uſual for Lofty *Eagles* to catch at Silly *Flies*. And I am the more driven into admiration

 that

that this *Gyant in Learning* keeps himſelf behind the Curtain, concealing his *Name*, but yet defends *Himſelf*, and *Book*, with an *Angel* and *Flaming Sword*, as *God* was pleaſed to Guard the *Tree of Life*.

§. 3. I well knew that I never publiſh'd any thing to the World but with an *upright Mind*, and *Intention* to befriend it; and if *My* misfortune have been ſuch as not to be plainly and *charitably* underſtood, yet I hoped never to have incur'd the *Senſure* of obtruding *Frauds* upon it, as now, by this my unknown *Antagoniſt*, I am charged.

§. 4. Every Man has as good a Title to his *Reputation*, as to his *Life* or *Fortune*; and ought as carefully and zealouſly to *ſecure* it. And although my *Antagoniſt* be a Perſon of ſuch *Intellectuals*, and *Acquiſitions*, as may make a *Mean Man* more *affraid* than *aſham'd* to take up his *Gage*; yet, finding my *Credit* and *Veracity* wounded, I reſolved to give him the beſt *Satisfaction* I was able in my own defence; with an aſſured hope thereby of *Healing* up the *Gaſh* that *He* had unkindly given *Me*.

§. 5. This Task I alſo found incumbent upon *Me* for another Reaſon; For when I remembred that I had now been a *Student* in *Aſtrology* more than Thirty years, and had nearly as *Many* (as well as I was able) defended it; and knowing that *Great is the Truth, and it muſt prevail*, even againſt the moſt *Towering Antagoniſt*; I could not be eaſily brought to believe thoſe things to be *Falſe*, which by Experience I had ſo often *proved otherwiſe*: Eſpecially when I had taken nothing upon Truſt, nor credited any thing becauſe *Ptolomy* and *Cardan* ſaid ſo, but becauſe by a conſtant Experimental proof of their *Doctrine*, I found they had ſpoken *True*. Therefore it is that I eſteem my ſelf engag'd to give this *Opponent*, and the *World* together, (to which alſo *He* hath render'd *Me* accountable) as clear *Satisfaction* to theſe things I ſtand *chargable* with, as I am able: In the doing whereof, I hope to acquit my ſelf of having broached or maintained either *Paradoxes*, or plain *Falſhoods* under the ſpecious pretence and *Guarranty* of *Aſtrological Truths*.

§. 6. As for this Learned Gentleman's impugning ſundry of the main *Principles* of the *Art*, I hold not my ſelf concern'd at all (unleſs *Obiter*) to make any reply; *He* directing himſelf therein,

in, not to *Me* in particular, but to *Aſtrologers* in *General*, of whom I am *Minimus*: and do therefore hope, if at leaſt there be any need (a thing I queſtion very much, the *Art* having been often and Learnedly defended already,) that *ſome Perſon* more worthy than my ſelf (like another Sir *Chriſtopher Heyden*) will ſtep in, and eaſe *Me* of that *Task*, which I do not eſteem to be my particular Province.

§. 7. In *pag.* 257. of *Cometomantia*, this *Author* is pleaſed to fall *foul* upon the *Doctrine of Genitures* (my DIANA indeed!) taxing it as liable to *Fraud* and *Deceipt*. In this *He* hath neither injur'd *Me*, nor the *Truth*; for there is no *Science* in the World that can boaſt of its being free from either: No, not *Divinity*. But not thus content, *He* is pleaſed to fall roughly upon *Me* by *Name*, citing ſome paſſages out of my *Collection of Genitures*, which *He* thinks gratifies his humour and deſign in dealing with *Me*: but how juſtly, and with what fair ſhew of *Reaſon*, (will, I hope, by God's Bleſſing,) ſoon appear.

§. 8. This *Doctrine of Genitures* (by the way) is the moſt Noble, Worthy, and Delightful, of all the parts of *Aſtrology*; and hath in all *Ages* had many *Great*, *Wiſe*, and *Learned* Favourers and Defenders. And good *Reaſon* there is for it, ſince it is daily demonſtrated, by *freſh Experiences*, to be *True* and *certain*, in the various Accidents and Fortunes (good *Reader* be not offended at the word) attending on Humane Kind: I wiſh all the other Parts thereof, were as well and as truly underſtood.

§. 9. The Great *Oracle* of this preſent Age, (though lately Deceaſed, I wiſh I could not tell the News) The excellent Author of *Religio Medici*, hath given his ſuffrage for it; and on its behalf, thus Learnedly and Modeſtly Argues.—"*We need not labour with* "*ſo many Arguments to confute* Judicial Aſtrology; *for if there be* "*a Truth therein, it doth not injure* Divinity. *If to be born under* "Mercury *diſpoſeth us to be Wity, under* Jupiter *to be Wealthy, I do* "*not owe a Knee unto thoſe, but unto the Merciful hand that hath* "*order'd my indifferent and uncertain Nativity unto ſuch benevolent* "*Aſpects*. Rel. Med. Sect. 18. And, as if God had inſpir'd this Excellent Man with one of his greateſt *Truths*, the very *particular verity* here impugned and contended againſt by my *Antagoniſt*; Sect. 23 He moſt truly aud happily *predicts*, and that

 according

according to the Rules of *Art*, thus.— "*If there be any Truth in* "Aſtrology *I may out-live a* Jubilee, *as yet I have not ſeen one* "*Revolution of* Saturn, *nor has my Pulſe beat thirty years.* This ever to be admired Author was but *twenty eight years Old* when he wrote that curious piece of Learning. Yet, for an Infallible proof of *Aſtrology*, and his excellent Skill therein, *He lived unto almoſt Seventy years of Age*, to the Honour of *God*, the Father of all *good Arts*, thereby affirming that Divine Axiome, *That the* Sun, Moon *and* Stars *do conſtantly praiſe their Maker, and that even by the Science of* Aſtrology; *Even that Art*, I ſay, *which only teaches and inſtructs us how to underſtand their Influences.*

§. 10. Nor is it hard for an able *Aſtrologer* to give an account of ſome, never, or at leaſt, rarely failing Inſtances of the *Truth* of this *Art*, which the *Aphoriſms* thereof (allowed by this my Learned *Opponent:* and I thank him for that, for ſo far *He* is a Friend to what *He* oppoſes) do moſt plainly and liberally affirm and prove. I ſay, the *Aphoriſms* allowed by my *Antagoniſt:* (For, *He* will not ſure, own ſome part of the *Centiloquium*, and diſallow the reſt.) Which if *He* keep to, then hath *He Warranted* the *Doctrine of Genitures*, which *He* labours to confute; And as for its being liable to *Fraud* and *Deceit*, I will not refuſe to grant him that, that being no *Plea* againſt its *Verity*; when *He* is pleaſed in *p.* 282. to concede, that both *Law* and *Phyſick*, yea, and *Divinity* too, are ſubject to the ſame *Misfortunes.*

§. 11. What if *divers Aſtrologers* happen to have *different Opinions* upon the *ſame Horoſcope?* This doth no more annul or *Deſtroy* the *Truth* of the *Doctrine of Genitures*, then the ſeveral Judgements of *ſundry Lawyers* upon the *ſame Caſe*, or *Statute*, does impugne or invalidate the *Law*. *Bradſhaw*, *Doriſlaus*, *Cook*, *Harriſon*, &c. (thoſe ſad wretches) underſtood *Bracton*, *Fleta*, &c. all in a *Republican* ſence, whereby our late Glorious Sovereign (with many of His *Nobility*, and other of His *Faithful Subjects*) was barbarouſly Murdered. But the Learned *Forſter*, *Mallet*, *Bridgeman*, *Palmer*, *Finch*, &c. Interpreted them in *favour of the King* and *Monarchy*, by which means *Rebellion* hath been puniſhed, and the Church and State ſupported. *Veritas eſt Una*, ſays, the Excellent and Reverend *Biſhop* of *Salisbury*, in his *Sermon* at the Lord General *Monk's* Funeral, *p.* 3. And I will be bold (with

that

that *Reverend Prelate)* to affirm,— That *Truth is but one*; tho' the *Pilates* of the world may always be enquiring *what it is*.

§. 12. *Theologers* do alſo vary in their *Commentaries* and *Expoſitions* on ſeveral places of *Scripture*; Raiſe ſeveral Doctrines of different Natures from the ſame *Text:* as was evident in the Learned *Stillingfleet's* Sermon, called the *Miſchief of Seperation:* and the *Oppoſition* he receiv'd to it from *five* ſeveral angry *Antagoniſts*. Nay, *Curſe ye Meroz*, ſuffer'd the *Rack* in the *late Rebellion*, and was forc'd to ſpeak in the behalf of *Treaſon* and *Sedition*; when we know it bears another Interpretation, and may be *pleaded* for the *Honour* and *Safety* of *Government*. The truth whereof *Mr. Hickringill* hath prov'd both from the *Pulpit* and in *Print*; tho' ſince indeed he hath been *Anomalous* in ſome things, though the comfort is he doth not perſiſt.

§. 13. If then it be ſo clear, plain, and *Sun-like* a *Truth*, that the Nobleſt and moſt uſeful *Sciences*, or *Myſteries*, are liable to *Fraud* and *Deceipt* (I will keep to this Learned *Objectors* words) and yet in themſelves are not the worſe or leſs ſerviceable to Mankind. Why ſhould *Aſtrology*, and therein the *Doctrine of Genitures*, be rendred the leſs worthy or uſeful, or yet thought more cheaply of, for being liable to the ſame? Let the *Chaff* be winnow'd from the *Wheat*, the *Droſs* be ſeperated from the *Oar*, the *good Wine* from the *Dregs*, *i. e.* Purge and Refine *Aſtrology* as much as you will, or can; but have a care of deſtroying it. *Promote no Bills of Excluſion* againſt Legitimate and long Experienced *Truths*; leaſt the Honour of him who guides *Arctunus* and his *Sons*, be thereby *Eclipſed*, and the native Glory and Influences of the *Stars*, by ſuch *Artifices* come to be *darkened*. *Men* may erre, the *Stars* cannot; let not the *Art* ſuffer for the errour, or inſufficiency of the *Artiſt*. 'Tis *unreaſonable*, 'tis *unjuſt*.

§. 14. But, to be ingenious, I will confeſs that among the many things which I have publiſhed to the World, I may not poſſibly have performed all of them with an *equal warineſs*: (Shew me that Author that ever did ſo!) and am very glad if at any time I meet with ſo much *Civility* from any *Gentleman*, *Schollar*, or *Artiſt*, as to give me a kind and friendly notice thereof, that I might thereby be taught to avoid the like misfortune for the future. I am not *Obſtinate* in Opinion; yet can, and dare *ſtruggle hard* for

a

a *Truth*. But am moſt certain, whatever it be in my Nature (by reaſon of *Adams* tranſgreſſion) it is not in my *Will* to promote *Error*: and no Man can chuſe his *Temper* or *Complexion*.

§. 15. I had *Jupiter* in *Sagitary* at my Birth, and the *Moon* in his Domal Dignities, in a benigne *Sextile* of *Mercury*, and *Trine* to the *Lord* of my *Horoſcope*. And to the Honour of *God*, and Credit of *Aſtrology*, I can very juſtly ſay, that I abominate *Fraud* and *Falſhood* both in my ſelf and others; as thoſe *poſitions* naturally incline. I Honour the *Truths* of *God* and *Nature* wherever I find them: and, methinks, when I meet therewith either in *Man* or *Book*, I can ſcarce forbear paying a reſpect, even to *Adoration*; the *Image of God* (in my Opinion) being there; and, *Magna eſt veritas*. And if at any time I have been ſo unhappy as unwarily to *promote* any thing that looks like *Fraud* or *Deceipt*, my *Will* not *conſenting* thereunto, I own it a *Fault* to be repented of. It is certainly a *Crime* to commit *Fraud*, or be guilty of *Deceipt*: but to teach others ſo to do, *duplicates* the *Errour*.

§. 16. But here, by the way, I muſt premiſe, That if in the *Art I Study*, there ſhould happen to be any *Falſe Principles* ſhuffled in, and inhabit among the many *True Ones*, and that I have unwittingly imbibed any of them, not diſcovering them to be *ſuch*; (for *Truth* hath its *Counterfeits* as well as *Coin*,) I hope I ſhall not therefore, by Men of Learning and Reaſon, be eſteemed a wilful abettor to *Errour* and *Falſhood*. For to ſuffer ſuch *Cenſure* upon ſo poor and weak a ground, would conclude *Coſts* and *Damages* againſt all *Writers* in any Faculty whatever. What *Science* is there free from *Errour?* Or what Man dares to call himſelf a Maſter of *Truth*, or *Perfection* in any one Faculty? We are only Men, and muſt own St. *Paul*'s Motto, *Scimus ex parte*. The forenamed excellent *Prelate*, in his admirable *Sermon* on the *Myſteries of the Goſpel*, moſt truly tells us,— *The Notions of* Truth *and* Falſhood *lie more abſtruſe than thoſe of Good and Evil, and Men are more apt to be deceived in their wit, than in their honeſty*. p. 14. And in *p.* 26. of the ſame Sermon, He moſt juſtly exclaims,— *Even in* Geometry *and* Arithmetick *how many things are forcibly concluded to be true, which are inexplicable, un-immaginable, incomprehenſible*. And again,— *No* Truths *are ſo liable to miſtakes and prejudice, as the profeſſedly Myſterious*. p. 14. *ut ante*.— In curious

rious Speculations it is very *easy* to *Erre*, and to be impoſed upon: And of all Liberal *Sciences*, *Aſtrology is the moſt Myſterious*. It is called a *Secret Art*, although it be now ſo *publickly* Diſputed, Profeſſed.

§. 17. I was *Condemn'd* by my *Stars* (God ſo permitting it) to be an enquirer into *Aſtrology*: The *Moon* and *Mercury* were both *Subterranean*, and in Friendly *Aſpect* at my *Geneſis*; and as I have been convinc'd of any *Errors* in that *Knotty* and *Difficult Science*, I have abandon'd them, as may be ſeen in ſeveral *Tracts* which I have publiſhed to the World, *viz. Britains Royal Star*; *Nuncius Aſtrologicus*; *Obſequium Rationabile*; The *Juſt and Pious Scorpioniſt*, &c. Nor ſhall I fail to follow the ſame courſe for the future; and as I diſcover any thing therein, really *Rotten* and *Unſound*, will not be affraid or aſham'd to own them, and make them known. But, I muſt aſſume the Liberty to tell the World, that what my Learned *Opponent* hath laid at my *Door* for an *Error*, I am ſo far from *ſeeing*, or *knowing* it to be *ſuch*, that I doubt not (by God's aſſiſtance) to evince it the contrary, by plain and well grounded *Experience*, (for that is the *Foundation* whereon I chiefly build) and that to His and the Worlds Satisfaction.

§. 18. To come more cloſely to the matter, the Learned *Objector* is pleaſed in the firſt place to *Queſtion our Principles*; and thereby *He* thinks to diſable *Me* for the Conteſt. *If We* poor *ſilly Aſtrologers* were ſuch inconſiderable *Ernies* as *He* ſeems to make *Us*, and altogether unable to anſwer for *Our* ſelves; yet, it is not fair for him to take away even a Poor *Cripples* feeble *Crutches*, and then to beat him with them. *Contra Negantem Principia*, &c. Againſt him who denies *Principles*, who ſhall maintain a Diſputation? Let *Me* aſſume the liberty of Queſtioning the *nine Digits* in *Arithmetick*, and I will ſoon be able to ſet all the *Maſters* of that *curious Art* upon an almoſt un conquerable difficulty, how to make any reaſonable *Harmony* with their *Numbers*. VVhereas by allowing them, of what excellent uſe are they found in *Aſtronomy*, *Phyſick*, *Muſick*, *Trigonometry*, *Trade*, &c.— But as I have ſaid before, *I will leave the general cauſe of Aſtrology* to be defended by ſome more *Learned* and *Able Pen*, and only concern my ſelf to *prove*, that the very *Principle* upon which I am *Impeached*, is *Firm* and *Good*, and ſo far from being ſhaken or weak.

weakened, though *briskly impleaded* by the *Antagonist*, that it carries the *Face* of *Truth* in it, and ever will be found to do so.

The PRINCIPLE is this,

☞ §. 19. *Cardinal Signs possessing all the Angles of a Nativity, renders the Native Famous and Notable in his Generation.*

This is a *Truth* so Conspicuous, Great, and Undeniable, not only in the *Genitures* of *Men*, but of *Kingdoms*, *Cities*, *Castles*, &c. and, in all the other parts of *Astrology*, the *Cardinal Signs on Angles* are ever of so *Famous* and *Remarkable* signification and import, that it stands in need of no other *Proof*, than the attestation of *Antiquity*, and the consent of *Modern Astrologers*. And thus it hath been proved before this Learned *Opponent*, or my *self* were born; and will remain a *Truth*, when *We* shall be no more.

§. 20. The *year* it self is govern'd by the *Cardinal Signs*, or *Points* of Heaven. The *Moveable Feasts* of the Church depend upon the *Equinoctium Vernum*, the grand *Cardinal Point* of all. The *Church* begins its *Year* at or about the *Vernal Equinox*. Nay, God hath honoured the *Cardinal Points* of Heaven, by dispensing his greatest blessings and benefits unto the world under them; and thus in the time of the *Law*, as well as *Gospel*. The *Jews Pascha*, and their *Feasts* of *Azymes*, and *Tabernacles* were appointed to be Celebrated under *Cardinal Signs*. God sent his own dear Son (our Blessed Saviour) into the world, and permitted him to *suffer on the Cross* for our Sins, *both* under *Cardinal Signs*. The greatest Actions of the world depend upon *Equinoctial* and *Solstitial Points*, viz. *Aries*, *Cancer*, *Libra*, *Capricorn*; and if instances of Mens *Births* may pass for proof (and I know no reason why they should not) I could produce a *Multitude* to confirm it.

§. 21. Now knowing it to be purely rational for us, from a *constant experience* of an *Effect*, to conclude the *cause thereof Aphoristically* true; and that *Ptolomy*, and all other *Astrologers* have made their *Aphorisms* from a continued *Observation* of the *Truths* they contain, and so wrote *Probatum's* on them. From the same ground of *Observation*, I adventured in my *Eighteenth Aphorism*, Printed at the end of my *Collectio Geniturarum*, to assert,— *That Cardinal Signs possessing the Angles of a Nativity, makes the Native*

(*of*

(*of any condition or capacity*) *moſt Eminent and Famous in his Generation*; *and to do ſuch Acts, that after Ages ſhall admire.*—— Which ſaid *Aphoriſm*, together with my illuſtration thereof, upon the *Geniture* of that Immortal Arch biſhop of *Canterbury* (as the Reverend Dr. *Fierce* juſtly ſtiles him) Printed in my foreſaid Book of *Genitures*; is the preſumed ground of my *Adverſary's* diſſatisfaction.

I ſhall therefore endeavour to ſupport the Truth thereof,——

1. By ſundry *Authorities*, and *Reaſons*.

2. By *Experience* from 10 *Notable Genitures*, which *Aſtrologically* do little leſs, than *Demonſtrate* the *Truth* of it.

§. 22. Firſt, by *Authority*. *Cardinal Signs*, as *Cardan* teaches, *Sig.* 5. *Aphor.* 129. are the grand *Diſtinguiſhers*, and *Dividers of the ſeveral great parts of the World*. Nay, we know the ſeveral *prime Seaſons* of the *Year* are obſerv'd to receive their beginnings under the *Cardinal Signs*. And thus the Learned *Childrey*, (my late worthy Friend) Prebend of *Salisbury* hath truly termed ♑. *Capricorne* the conception of *Vegitables*, and ♈. *Aries* the birth of them. *Judag. Aſtrol. p* 13. *Sect.* 26. And ſuitably we ſee ♋. *Cancer* to be the Perfection and Glory of them; and to ♎. *Libra* we moſt reaſonably and juſtly attribute their decay. And this is of ſo conſtant, certain, and undoubted verity, that every *Year* gives us a *freſh Demonſtration* thereof, and no man that hath his Sences ſerviceable unto him, will offer once to deny it. The Learned *Voſſius*, who is willing to *exclude Starry Influences*, yet affirms, *That the greateſt motion of the Winds and Tides are obſerved about the Equinoxes*, viz. the two principal *Cardinal Signs*. If then it be found reaſonable to allow it the true office and buſineſs of *Cardnal Signs*, to Diſtinguiſh, Divide, and Declare, not only the *Grand* parts of the *World*, but likewiſe the moſt Eminent and Obſervable *Seaſons* of the *Year*, *viz.* ſuch as all the *Creation* are affected with. Then, by an Argument, *à Minori*, *They* may moſt reaſonably be preſumed to *Diſtinguiſh*, and *Denote* the moſt *Active* and *Prodigious Perſons*, of any degree, when they ſhall be found poſited on the *Angles* of their *Genitures*. But *Experience* is a moſt conſtant and never failing-*Evidence* of this *Truth*, as ſhall be more fully ſhewn anon.

We might further confirm unto you the *Truth* of this *Aphoriſm*

rism, or Argument by an Obſervation taken from the moſt common and ordinary acting belonging even to Domeſtick Imployments or *Houſe-keeping*. 'Tis even become a *Proverb*, that of all *Drink* your *March-Beer* bears away the *Bell*. And why ſo? why ſhould *March* have the Reputation? but becauſe the *Sun* is then in the *Equinox*, *i. e.* the chiefeſt of the *Cardinal Signs*. And let it be obſerved, I pray you, whether the reſt of the *Cardinal Points* be not alſo peculiarly influential in this matter; although not fully ſo much as *Aries*, yet much more then any of the other *Eight Signs*, termed By-corporeal, and Fixed.

§. 23. Nor is it thus in the grand *Seaſons* of the *Year* only, which are marked out by the *Suns* progreſs through the *Cardinal Signs*; but in the peculiar *Quarternions* of the *Moon* alſo, as ſhe paſſes the *Equinoxes* and *Solſtices*: ever remembring, that as the *Sun* hath the greateſt virtue in *Aries*, the *Moon* hath moſt power in *Cancer*. And of this Truth every good *Houſe-wife* may frequently make tryal if ſhe pleaſes, in *Baking*, *Brewing*, &c. For the *Lunar Year* (though it be a leſſer,) is as compleat, as the *Solar*: and the *Moon* tranſiting the *Cardinal Points* in her Circuit, is as ſurely, though not ſo largely *ſerviceable* to the uſe and neceſſities of Humane kind, as is the *Sun*. Let any one, for Experiment ſake (it is not much trouble) make uſe of the ſame requiſites, as at other times, either in *Baking*, *Brewing*, &c. when the ☽. *Moon* ſhall be in ♈. *Aries*, ♋. *Cancer*, ♎. *Libra*, or *Capricorn*, ♑. and put thoſe *Signs* on the *Angles* alſo, at the beginning of the *Work*: and, having uſed your ordinary honeſt endeavours, as when no ſuch care is taken, then obſerve the *Iſſue*; and if you find a better effect, of your Labour, than at any other time when the *Moon* and *Angles* are not ſo related, I hope you will not refuſe with me, to attribute ſomewhat to the *Virtue* and *Dominion* of *Cardinal Signs*, beyond any of the other *Eight*. *Let Me* alſo remember that it is happily obſerved by a *Learned Reverend Author* (of whom the World will receive e're long, a *Plenary Account* of the *Influences of the Stars in the alteration of the Air*, &c.) that the vigour of the *Moon* is moſt ſeen in the *Tides*, upon her *Appulſe* to the *Equinoxes* and *Tropicks*. Which Obſervations the *Philoſophical* tranſactions happen to confirm: And the Learned *Virtuoſi* know that it is no great Secret.

§. 24.

§. 24. But to make this more Conſpicuous by *Authority*, let us call to mind what the Learned *Ludovicus de Regiis* affirms, *Aphor.* 24. that *Equinoctia Signa & Tropica*, &c. *Equinoctial and Tropick Signs are the Horoſcopes of the Kingdoms of the World, and thoſe are principally ſubject to them, who at their beginning* (or firſt poſſeſſing of them, by *Conqueſt*, or otherwiſe) *had either of them Horoſcopical.* And why ſo? but becauſe *Kingdoms* are the moſt Glorious *Bodies* or *Conſtitutions* of the World, as the *Cardinal Signs* are the *chiefeſt*, and moſt noted among the *Twelve.* How? Thoſe *Kingdoms who at their beginning had either of them Horoſcopicals?* Why, this over-reaches the matter in queſtion, and more than *proves* what I have *aſſerted.* My *Aphoriſm* only affirms, *Thoſe Perſons to be Eminent that had all the Angles of their Genitures poſſeſſed with Cardinal Signs.* But this *Author* tells us, (and that truly too) *That thoſe Kingdoms are moſt ſubject to* Cardinal Signs *that had either of them Horoſcopical.* And *Aſtrologers* teach, that the *Heavens Operate* upon *Men*, *Cities*, and *Kingdoms* equally with reſpect to their Natures and Differences.

§. 25. Now if *Kingdoms*, &c. the moſt *Eminent* and noted *Bodies* of the World, are ſubject to *Cardinal Signs*, and naturally owned by them; 'Tis a natural Conſequence, and follows without drawing or ſtraining; that *Men born under them* according to the Limits of my *Aphoriſm*, *muſt be moſt Famous and Notable, and not leſs than the wonder of the Age they live in*, (with reſpect to the Sphere of their Activity) *and Admiration of Poſterity.* Good Sir remember, I do not ſay that they muſt be moſt *Famous* for *Actions* of *Honour* and *Virtue*, only; There may be ſuch that are, and have been as *Famous* for *bad Deeds*, as for *good Ones:* For *Treachery*, *Murder*, *Perjury*, &c. as for *Proweſs*, *Piety*, *Charity*; for *Burning* of *Cities*, as well as for *Building* of them. And many *Perſons* that have been, or are the grand *Feavers* of their *Countreys*, *Companies*, or *Families*; are, or have been as *Famous* as any that are, or have been the moſt *Fortunate* and *Succeſsful*, in, and for their *Support. Honour*, and *Preſervation. Catiline* will be as long liv'd in the Treaſury of Fame, as *Cicero*: And *Oliver Cromwell* will be remembred as often as the Glorious *Albemarl* ſhall be mentioned.

§. 26. But we proceed with our Authorties; *Cardan, Aphor. 6. Seg. 7.* affirms, *Quando* Saturnus *in* Libra *fuerit, &* Jupiter *in* Cancro, *tunc magna in mundo mutationes contingent.* When *Saturn* ſhall be in *Libra*, anſt *Jupiter* in *Cancer*, mighty *changes* and *alterarions* will happen in the *World.* And what is the reaſon? both *Saturn* and *Jupiter* are the *Superiour Celeſtial movers*, and therefore bear, or carry with them greater *power* and *force*, than any of the other *Planetary Bodies*, as having the largeſt *Orbs* to move in, and conſequently are endued with ability to *Act* and *Perform* the greateſt and moſt ſtupendious *Changes* and *Alterations.* They are the greateſt *Wheels* in the *Celeſtial Clock-work*, and all the leſſer motions wait, and attend upon them. Moreover ♋. *Cancer* and ♎. *Libra* being *Cardinal Signs* when thoſe ſtately *Superiour Planets* are gotten therein, they inherit the greateſt *Authority* and *Energie* which they can poſſibly reach unto, whereby to *Operate* upon *Sublunaries*; becauſe in thoſe very *Signs* they receive the Dominion of *Exaltation.* The more *Potent* any Man is, he is the better enabled to perform his Intentions, and that to the moſt Eminent, and Worthy, or unworthy *purpoſes.*

§. 27. The prudent *Daſſipodius* aſſures us, *Aphor. 79.* That, *Signa Equinoctialia ſentiuntur Dominium habere ſuper ſtatum Legum*, &c. The *Equinoctial Signs* have Power and Dominion upon the Conſtitutions of *Laws*, *Religious Rights* and *Ceremonies*, *Hereſies*, *Schiſms*, &c. What! can *Cardinal Signs* influence the *Actions* and *Affairs* of *Kingdoms*, *Societies*, and *Conventions* of *Men*, either in *Church* or *State*? and ſhall we think them unable to *Influence*, or wing the *Actions*, *Paſſions*, and *Inclinations* of *ſingle Perſons*? What Man of Reaſon can be guilty of ſuch a method of Reaſoning, with hopes of credit or belief.

§. 28. Nay, the never to be enough commended *Cardan* affirms for a Truth, *Seg. 3. Aphor. 117. Cometæ— In Cardinibus Regum Mortes*, &c. That *Comets* (thoſe Heavenly Flames and Torches) when ever they appear in *Cardinal Signs*, they betoken the *Death* of *Emperours*, *Princes*, *Potentates*, &c. *Cardinal Signs* you ſee, ſtill do carry a Signal of Wonder and Amazement in them: as if indeed they were not deſigned by God to take cognizance of *Mean* or *Ordinary perſons* or *matters.* Yet further, doth not the ſame Author teach us, that— *Animæ per cancrum deſcendunt*,

dunt, per Capricornum aſcendunt. &c. Seg. 4. Aphor. 155. *That* the *Spirits* of *Vegitables*, and the moſt vigorous Actions of the World *Deſcend*, or loſe their Energie by *Cancer*; and that they *Riſe*, and recover freſh ſtrength by *Capricorn*. And ſurely it is not for nothing that the *Sun* (the moſt Glorious Body of the World, the *viſible Deity*, and Fountain of all vital Power) doth perambulate annually 23 Degrees and a half, towards the *North*, and as much again towards the *South*, while this his ſtately, and conſtant progreſs is bounded by the two *Tropicks*, *Cancer* and *Capricorn*: when as we ſee, that according as is his Acceſſion and Receſſion, to, and from thoſe Famous Points, ſo we have the larger or leſſer Portion of his Preſence; our Days are longer or ſhorter; we have more or leſs Sunſhine or Shaddow: and all *Creatures* are more or leſs *Active*, *Brisk* and *Vigorous*.

§. 29. Yet again; hear the ſame Author (for we have not done with *Cardan* yet) he tells us, that, — *He who is born at Noon when the Sun enters the Vernal Equinox, will be Great and Famous without other Teſtimonies.* Nor need we fear to believe him, ſince at ſuch a time all the *Angles* of the *Cæleſtial* Figure will be adorn'd with *Cardinal Signs*. This is the moſt convincing Proof that can be of the *Truth* of the matter in Queſtion: *Cardan* aſſerts herethe very *ſame thing*, with me, in the *Aphoriſm* impugned by my *Adverſary*, although it be in different words.

§. 30. The Noble *Firmicus*, as an admirable and cloſe proof of the Argument in diſpute, gives us the *Natalitical Schemes*, of ſundry Famous Men, as *Pindar*, *Archilocus*, and *Archimedes*; all which have *Cardinal Signs on the Angles of their Genitures*. And let me modeſtly ask my Learned *Opponent*, whether all thoſe *Men* have not been *Famous* in their *Lives* and *Actions*? And, if they have not been *admired ſince their Deaths*? and ſo ſhall remain to all *Poſterity*? — Here is ſome *Authority* the *Adverſary* will ſay, and Probability perhaps; but where is the Proof? The Noble *Firmicus*, &c.

§. 31. Add in the *Genitures* of *Homer*, *Demoſthenes*, and *Hermadorus* (for which all *Aſtrologers* are *Indebted* to the ſame *Firmicus*) we find the *Luminaries* in *Cardinal Signs*: And *Genethliacal Aſtrologers* do eſteem the *Moon* alone, *plus quam dimidium Genituræ*; the better half of the Nativity. *Plato*, indeed, that Excel-

Excellent Philoſopher, and as high in the Treaſury of Fame as any of them, hath none of the *Cardinal Signs* on the *Angles of his Nativity*. (which I rather make mention of, to prevent its being hereafter objected to me) yet, nevertheleſs, *Saturn*, Lord of his *Horoſcope* was in ♎. *Libra*, a *Cardinal Equinoctial Sign*, in △ to ♂ ☿ ♅ and the ☽ was in △ to them all, and from Active *Aereal* Signs; which are undoubted Arguments (as there placed) of an almoſt *Immortal Fame*. And this the more certain, Eminent, and durable, for ♄ *Saturn* his being poſited in *Libra*, the place wherein he receives *Exaltation*.

§. 32. And though we plead for the excellency of *Cardinal Signs* above all others, yet, no *Aſtrologers* (that I know of) ever ſaid that there might not be *Men very Famous* born into the world, without having *Cardinal Signs* on the *Angles* of their *Genitures*. For ſo to affirm, were to make *Aſtrology* purely to depend upon Arbitrary Principles; and would be nothing leſs than to betray the Intereſt of the whole *Art* for the ſake of one particular *Aphoriſm*. A meer madneſs! And he that ſhall offer to hold, defend, or plead for ſuch an Opinion, may be juſtly remitted *ad Antyciras* for a Cure. *Aſtrologers* have many other *Arguments* of Eminent *Honour* and *Fame*, and its *Oppoſites*, beſides *Cardinal Signs on Angles*: as may be ſeen among the *Aphoriſtical Authors* of that *Art*, chiefly: which were it pertinent to my buſineſs in hand, I could with much eaſe produce. Albeit, it muſt not be forgotten what we ſaid juſt now, that even in *Plato's Geniture*, a *Cardinal Sign* is not meanly concern'd, but moſt eminently helps to *Illuſtrate* that great Man's *Fame*, *viz.* ♄. in ♎. and he poſited in that very *Angle* too, which repreſents *Philoſophy*, *Wiſdom*, *Learning*, *Arts*, &c. the true Cauſe of that excellent Man's great, and *never-dying-Fame*. Which very Poſition whiſpers into my Ear, a *Secret* worthy of further Examination of the honeſt and induſtrious *Genethliaque*, *viz.* A poſſibility of diſcovering the *Terminus à quo*, or place whence *Fame*, (with its reverſe, *Infamy*) hath its *Original*. I commend it to him, and to his more curious and careful enquiry, it being no way proper for a Digreſſion in this place,

§. 33. Any reaſonable Man would think that our *Aphoriſm* here contended againſt were moſt happily and ſufficiently ſupported by thoſe *Inſtances*; and ought to be allowed to wear the *Livery*

very and *Character* of *Truth*. And, unleſs it can be *proved*, that there have been *Perſons* born into the World with *Cardinal Signs on all the Angles of their Genitures*, who having lived unto years of Maturity, and have not been *Famous* in their *Generation* in one kind, *or other*, *i. e.* for *Honour* or *Diſhonour*; *Vice* or *Virtue*; *Wealth* or *Poverty*; *Learning* or great *Ignorance*; *Courage* or *Cowardice*; It muſt needs be conceded unto, that the *Aphoriſm* is *Good* and *Valid*; and the *complaint* brought againſt *Me* for uſing it, is *Unjuſt*.

§. 34. Well, but what then? Admit the *Aphoriſm* to be good: yet my Adverſary hath a further deſign in dealing with Me, than it may be I am aware of; and would fain render me *guilty* of ſundry *Repugnances*, and *Indicts* me upon them: from which *Charge*, he ſuppoſes I cannot ſo eaſily free my ſelf. For, (ſaith this my Antagoniſt) *a perſon and his actions being once known, you preſently make ſome Star, Houſe, Aſpect or other, anſwer to his actions, and make Thoſe, to be the certain Arguments of Theſe.*

This is the common *Objection* againſt *Aſtrologers* in general. And were it true in the *Objectors* ſence, I ſhould readily acknowledge it nothing leſs than groſs *Jugling*, and the worſt of *Deceipts*: and that ſuch *Practices* cannot be too ſeverely Cenſur'd.

§. 35. Now to give this Learned *Opponent* ſome ſatisfaction in this Point, and not deal with him as *Eugenious Philalethes* did by Doctor *More*, turn him off with a company of hot headed ſcurrilous words: I will tell him, that *Aſtrologers* as aiming at *Perfection* in their *Studies* (although they muſt be content to miſs of ſo great a Bliſs, with all of other faculties) when they hear of any ſtupendious and *amazing accident* that hath befallen any Man, they preſently endeavour, (poſſibly) to *procure* ſuch Perſons *Nativity*, to try by their *Art*, what ſatisfaction may from thence be afforded, reaſonably to *own* or *countenance* the ſame. In the doing whereof they neither injure the *Truth*, nor yet do *wrong* to any Man; but endeavour only to *Infranchiſe* the *Rules* of their *Art*. A thing ſo reaſonable, and ſo far from *Jugling* or *Deceipt*, that it is the only way to bring the *Obeliſque* to a *Point*.

§. 36. Doth tthe Learned *Phyſician* commit *Errour*, or practice *Deceipt* (when being put to it by the unexpected, uncouth Symptoms, and Diagnoſticks of a Diſeaſe, of which his Patient dies) when

* Eugenius Philalethes was treated in an exceeding base and scurrilous manner by Dr. M. And therefore his severe Censure of the Dr was justly merited, as not only injuring him, but the Truth itself. However he might have acted, as he himself afterwards intimates on the occasion, with more Mildness and Serenity.

when he ſhall give directions to *Anatomize* the *Corps* for diſcovery of the Latent, *Mortal Obſtruction*, that bid defyance to his worthy *preſcriptions*? No ſure: no one will offer to diſcommend or *cenſure* ſuch a proceeding; he endeavouring thereby no injury to the *Dead Patient*, but to add to his own Experience, and to prevent (if it may be) the like *Fatal Dangers* in others that are living, where the like Symptoms ſhall appear. And, I would modeſtly demand of my Learned *Opponent*, what doth an *Aſtrologer* otherwiſe, when he endeavours to obtain and inſpect *Geniture*s after the Fact is over?

§. 37. But my Objector goes too far, and treads too ſeverely upon the *Heels*, not only of *Mine*, but of all other *Aſtrologers Reputations*, when *He* with a kind of an aſſurance to himſelf, inculcates, *that We are able to predict nothing truly, but when We have obſerved the Event.* If this were true it were ſomething, but I muſt crave leave to tell it this Learned Gentleman, that ſuch *practice* is not *Præ* but *Poſt-diction*, and deſire that if any *Aſtrologers* ſtand chargable with ſuch *Gulleries*, they may be eſteemed *Mountebanks*, not *Phyſicians*; *Preachers*, and not *Prieſts*.

§. 38. Yea, but *He* goes on, ſmiling, (as glad I perceive to think *He* hath gotten *Me* on the Hip,) and reſolving to give *Me* the *Corniſh Hugg*, ſays, *Richard Cromwel his Nativity is one of the meaneſt and pooreſt that ever I ſaw ſaith a Student in Art* (my Name and Book being Quoted in the Margin) *there is not one* Planet *Eſſentially Dignified.* Cometom. *p.* 257.— Theſe words indeed I own; but have no fair *Title* to the *Satcaſm* in which they come *Apparel'd* by the Antagoniſt. And for a juſt and modeſt reply, I muſt in honour of *Aſtrologick Truth*, and in *defence* of my *ſelf*, together, be bold to affirm, that this inſtance of *Richard Cromwel*, is moſt unjuſtly, and diſingeniouſly urged againſt me; unleſs he had been very certain I had *preſtigiated* therein, which I am ſure he is not, cannot be. For, it is ſufficiently known to many *Perſons* of Worth and Honour, yet *Living*, that what I publiſh'd of *Richard Cromwell* from his *Geniture*, was, not only my ſingle *Opinion*, but the Judgement of all the Eminent *Aſtrologers* of thoſe days in *Point of Art*, concerning him and his *Horoſcope*: and this long before he was decently *laid aſide*, to make room for *Him* whoſe *Right* it was. And longer ſtill before I adventured to Publiſh the ſame,

and

and that this was really so, I dare appeal to the *Knowledge* and *Memories* of the most Worthy and Learned *Elias Ashmole* Esqs; Dr. *Francis Bernard*, &c. Gentlemen excellently vers'd in the *Genethliacal part of Astrology*; who were of the same Judgement with *Me*, and possibly before *Me* too. Nay, the Honourable Sir *Edward Dering* Knight, being then beyond the Seas upon the *Death* of *Oliver Cromwell*, and his Knowledge of the *meanness* of *Richard Cromwell's Stars*, immediately encouraged the Kings Friends there in Person, and on this side the Seas by his *Loyal Letters* with this usual assurance, *πάντα καλὸς ἔσται*, insinuating His Majesty's happy Restauration; and particularly did he write thus to a *Worthy Learned Divine*, and a present Dignitory of the Church of *England* in the year 1658, a *Copy* of which Letter I have *seen*, and I believe can yet procure the Learned *Antagonist* a *sight* of it, if at least That would help to excuse *Me* from his unkind charge, or *satisfie* him.

§. 39. Yet further, Mr. *William Lilly* (from whom I own to have had this *Geniture*,) was of the *same Opinion* with *Me*, and for the *same Reasons too*; although afterward he was unfortunately engaged to write in favour of this fortunately unfortunate *Gentleman*; even against his Judgement and Knowledge in Art. *Sed, auri sacra fames.* It may also be remembred, and that most truly,— *That the difference between Mr.* Lilly *and my self had its original before the death of* Oliver Cromwell: And from the commencement whereof I never had the least conversation with him: and therefore could not joyn in Judgement with him, or receive any kindness from him, which could any way gratifie my Adversary, or countenance this his unjust *Sarcasm* of *Me* — *That I knew nothing of this Gentlemans Destiny until I saw his Scene Acted.*

§. 40. It is a wonder to me this Learned *Antagonist* did not say as much against me concerning the King of *Sweden's Nativity* (which I own to have had from a Copy that the aforesaid Honorable Sir *Edward Dering* procured in *Germany*, and sent into *England*, as he received it from the Learned *Olearius*, *Mathematician* to the *Duke* of *Holstein*, and hath done me the honour to shew me the very original *Scheme* under the said *Olearius* his hand. I mention this to satisfie the Learned Dr. *More* how I came by it, which he

 seemed

ſeemed to wiſh for, in his *Reply* to Mr. *Butler.*) And His Majeſty of *Denmarks* alſo; *both which I publiſhed to the World before Their Scenes were Acted.* So that *Aſtrologers* are not always guilty of *Poſt-diction* in the room of *Prediction. Prediction* is as clear as the *Aſtrological* Day; but ſome there are who do in *Solecaligare*,

§. 41 But my *Learned Opponent* may anſwer me to theſe things, by allowing, *that future Events may be predicted, but not to be attributed to Aſtrological Skill*, as he doth, *p.* 235.— A pretty Muſical diſtinction! The *Aſtrologer* predicts future accidents by his Art, but this muſt not be attributed to *Aſtrological Skill.* That is, in plain terms, the *Aſtrologer* knows nothing by his *Art*, or *Quatenus* an *Aſtrologer.* But how will this accord with what my Antagoniſt allows, in *p.* 227. *That the Stars do point out ſome Futurities to us.* Do they ſo? yes, they do indeed. And if ſo, why ſhould not the knowledge thereof be refer'd to *Aſtrological Skill?* Nay, this Learned Adverſary of mine, (for ſuch he is, be he who he will) in *p.* 206. Agrees *Aſtrology to be a part of natural Philoſophy, which from the knowledge of Cæleſtial Bodies Prognoſticateth of Events in the Sublunary Bodies here below; and conſequently the Actions of Men, who are partly made of theſe, depend in ſome manner on their influences.* And again, he acknowledges, in *pag.* 229. That,— *When the* Aſtrologer *is rightly accompliſh'd for his work, his Judgement may prove ſucceſsful.* May it ſo? why then ſure an *Aſtrologer* may *predict* ſome particulars, and yet not be thought a *Preſtigiator*; or his *Art* a meer piece of *Leiger-demain.* But how muſt he be accompliſhed right for his work? I will anſwer in the firſt words of the *Centiloquium, à te, & à ſcientia*, viz. When he is, not only a Book-learn'd man (though that I acknowledge is of excellent advantage) but alſo when he is born an Artiſt. 'Tis *from thy ſelf and Learning! Ptolomy* prefers the accompliſhment of *Birth* in the firſt place; then that of *Breeding* or *Education.* Both together do the Feat to purpoſe. Nay, my Antagoniſt (ſure the faireſt and moſt worthy Enemy, that ever any man met with!) in *pag.* 273. When he is pleading againſt *Aſtrology*, brings in the *Holy Father* St. *Auguſtine* to ſupport it. This excellent Saint, willing to give *Aſtrology* its juſt due, (my Antagoniſt ſays) expreſſes himſelf thus,— *In illa perſpicuitate Corporum Cæleſtium non omnes omnino motus Animi latere. That it*

is

is poſſible to arrive to a notice of ſome motions and inclinations of the mind from the Aſtral influences of the Body.

§. 42. But this Learned Gentleman, as if affraid he had granted me too much, is pleaſed to urge, *p.* 217. what no honeſt, or modeſt *Aſtrologer* will deny him, *viz. That no man can be poſitive in foretelling future Events of the Stars.* [I am ſure then they can be foretold no way.] But now if he mean, that they cannot be foretold in *Specie*, I agree with him: but if he mean in *Genere*, that no kind of Events can be foretold; He then, not only oppoſes his own Conceſſions, but contradicts St. *Auſtin* and the *Truth* together.

§. 43. *None* indeed but *ſuch as are Divinely inſpired can predict the particular kinds of things*; as *Ptolomy* moſt truly ſays, (*centil. Aph.* 1. But what then? Nice particulars are not to be Predicted; *Ergo*, nothing can. Is this *Logick*?—Cannot an *Aſtrologer*, if he ſees a direction impending in any man's Nativity, which of it ſelf portends Death, Predict this by his *Skill*? and yet not be poſitive either to the preciſe time, or Diſtemper, *&c.* And, if he ſees a *King* or *Prince* to have a Glorious *Geniture*, as the *Illuſtrious* Frederick *the* III. *of* Denmark *had*: Cannot He ſay, that this Prince (though he happen to be at preſent in great troubles) will not only recover Himſelf from His misfortunes, *Add to the Glory of His Anceſtors, and die peaceably poſſeſs'd of His Honour, and acquiſitions?* And this even by *His Skill in Art*, without oppoſing *Ptolomy*'s firſt Aphoriſm.

§. 44. I affirm it for a Truth, that more than 20 years before my late unfortunate troubles which befel me *Anno* 1679. I Printed the cauſe of them in my *Doctrine of Nativities*, from my own *Geniture*. and that was *Aſtrologically*, my *Medium* (*ali ad* □ ☉ by direction, falling on the *twelfth Angle of my Nativity*. Nay, I knew by my *Skill*, that it denoted the *Frowns of Great Perſons, Diſfavour of Men in great place and Authority, Impriſonment*, &c. But now, I muſt confeſs, I could not foreſee the *particular prejudice* I ſuffer'd: I might as well have pretended to præſage the *particular Priſon* I was to be confin'd to. I ever was, and I eſteem it all mens *Duty* to be *Obedient to the Lawful Eſtabliſh'd Government* both in Church and State; and was certain I neither would, nor indeed could (for it is not in my nature to) Act, ſpeak, or

commit any thing detrimental, or diſtaſteful to either. I ow'd no *Money*, nor did I ever care to be in Debt. I am of a peaceable cheerful Temper and Diſpoſition, not given to Quarrel; (and yet ♂. *Mars* was Lord of my Aſcendent) was reſolved not to do any thing that I knew might bring me into the *Diſfavour* of my *Prince*, or His *Councellors*, &c. And yet, behold! *how wonderfully God is to be Magnified in his works?* He would not alter the *Celeſtial Clock work* for my ſake! But when my Direction touch'd, *a malicious Varlet*, ſcarce known to me, one that I had never convers'd withal in my life; and, *another* whom I never before ſaw to my knowledge: Theſe came and ſwore *High Treaſon* againſt me, much to my *amazement*, more to my *wrong*: but to the certain verification of the *Truth* of *God* by the *Stars*, ſo long by me foreſeen and expected, though not in the ſame method it happened.

§. 45. Sure this muſt be imputed to *Aſtrological skill.* And yet we renounce the Opinion that maintains,— *The firſt cauſe is tied to the Stars*, *God* is not bound to his *Creation*, but his *Creation* to *Him*. Neither hath the Lord of all Mercy and Goodneſs bound us his Creatures inevitably to the Deſtinies. *Gods Grace is of greater influence than all the Planets united.* For, had I forborn being concern'd at that time in ſome very innocent ſecular affairs, that I might have let alone; I had then not only prevented my own troubles *by Ruling my Stars*, but poſſibly *ſaved the Souls* of thoſe *Wretches* that falſly ſwore againſt me; which without Repentance muſt needs be in a dangerous condition. But yet, we muſt not ſay, that becauſe the influences of the *Stars* may be ſuſpended, or diverted, that therefore their natural order and influence, as God hath pre-appointed to them, cannot be underſtood by *Aſtrology*.

§. 46. But theſe are *Truths* the Learned *Antagoniſt* had not the knowledge of. For had he been privy to, or acquainted with them, I fully perſwade my ſelf, that He would have *Leſſen'd*, or it may be totally *waved* his *Sarcaſm* againſt me concerning the *Geniture* of *Richard Cromwell*; For, I cannot believe he would have had me publiſhed the ſame while the Owner thereof was in the *Saddle of Government*, or yet in his *Fathers time*: That had been a pretty way indeed, to have gratified an Enemy with a proof of the

the Truth of *Aſtrology*, and have run the *hazzard of Hanging* for my civility. No! I bleſs God, I have no ſuch *Fooliſh or Diſmal Stars* in my *Horoſcope*. Beſides, I had read ingenious *Cardan* his Book *de Aſtrol. Interog.* where he teaches his Diſciples more wit than that comes to, *viz. Principi ne magnum Malum firmiter unquam prædixeris*, &c. And that Gentleman was then (though never by me) eſteemed a *Prince*, and own'd ſo by *Addreſſers* from moſt parts of the Nation.

§. 47. Having anſwer'd this concerning Mr. *R. Cromwells Geniture*, and I hope fully to my *Adverſaries* ſatisfaction, I find another *Knot* for me to untie; another *Load* to disburthen my ſelf of, and that is ſomewhat that I have Printed concerning *Major General Lambert*, which he is pleaſed to re-mind me of, Thus.— *Major General* Lambert *began his March* 1659. November 3. 10*h.* 15! A. M. *toward the North againſt General* Monk. *The poſition of the Heavens moſt ſad, the* ☽ *was in a watry ſign, therefore he had like to have been drown'd in* Yorkſhire, *riding through a River towards his Army.* The words I own, but not as they are recited: for the Learned *Opponent* hath left the *Marrow* and *Subſtance* of my *Words* behind him. Therefore to ſatisfie him, and acquit my ſelf of being culpable of any crime in this pretended Charge alſo, I will inſert the reaſon of that my Labour, with the *Story* cavil'd againſt, together.

§. 48. The Experiment of *Major General Lambert*'s March, being a great Ornament to the *Doctrine of Elections*, which is very nearly ally'd to *Nativities* (as the Penny is of the ſame Coin with the Shilling) both have the Impreſs of *Starry Truth* upon them: and therefore it was I thought fit to ſubjoyn it to that Gentlemans *Geniture*. Yet not to wrong Him, or *to advance the Truth of Art by a Fraud*; but to gratifie the ingenious Student in Art, with a *Nativity* and *Election* together: which my Learned *Oponent* (if he be one) ought to have thanked me for, and not requited my Pains and Civility with a Witty Droling *Catachreſtick*.

My own Words, un-guelt, are Theſe.

§. 49. *This was the true poſiture of Heaven at what time Major General* Lambert *put his Foot in the Stirrup to March towards the* North.

North *to meet the Valiant Lord General* Monk, *then advancing out of* Scotland *towards* London: *and a ſad poſition it is, and exactly agrees with that Major General's* ſucceſs he had by that unfortunate undertaking. As the *Moon* was in a watry *Sign*, [in exact *Conjunction* of *Saturn*, the cruelleſt and unfortunateſt of Planets.] (All which words are omitted) *He had like to have been drown'd in* Yorkſhire *riding through a River toward his Army; where his Horſe left him to the mercy of the moſt mercileſs of Enemys, the Water, from whence he with much ado eſcaped.*

§. 50. So that you ſee, it was none of my Judgement, nor did I ſay, that *ſimply*, becauſe the ☽ *was in a watry Sign*, (as my *Antagoniſt* is pleas'd to make me ſpeak,) but becauſe *She was in ſuch a Sign in* Conjunction *of* Saturn, *&c. that render'd the Expedition Infælicitous and Dangerous.*

§. 51. What ſtrange *Shifts* and *Slights* will ſome Men uſe to put an affront upon *Starry Influences*, and to *puzzle* and *confound the poor Aſtrologer?* If we publiſh a *Geniture*, or an *Election* before-hand, and *prædict* any thing that the *Event* ſhall fairly anſwer, then the *Devil* is our Aſſiſtant (ſay our *Antagoniſts*) and ſtands at our *Elbow* to help us. If we do it when the *Perſon* is *Dead*, or the thing deſign'd is *over*; then (ſay they) we put *Frauds* and *Deceipts* upon the World; being ſoon able to *make ſome Star, Houſe, Aſpect or other, anſwer to the Action, and make Thoſe to be certain arguments of Theſe.* Thus is the Poor *Aſtrologer* treated for all his Pains!

§. 52. After this manner of dealing, how ſhall I expect to Fare hereafter, if it ſhall pleaſe *God* to lengthen my Life ſo far, as to *Methodize* ſome of my *many Hundreds*, or (it may be) *Thouſands of Experiments* of ſeveral kinds, which I have faithfully made, and with great Labour and Induſtry accumulated in my long time of Study? In vain have I viſited *Goals* and *Hoſpitals*, and uſed all other juſt and proper ways, to gain and heap up *Experiments* in *Art*; if after all, I muſt hope to be no better dealt with, for thoſe my many years careful and painful endeavours after *Truth?*— If this be all the Portion the Poor *Artiſt* muſt expect, all the Reward he ſhall meet with; He that Studies the *Stars* is the moſt *unhappy Perſon in the World.*

§. 53.

§. 53. Can my Learned *Adversary* believe all those great and voluminous Treatises which have been wrote by the *Sages of Science*, to be only the works of *Knaves* and *Mad Men*. *Cardan*, *Gaurícus*, *Junctine*, *Goclenius*, *Camerarius*, *Argolus*, *Rothmannus*, *Origanus*, *Hasfurtus*, and of late the Learned *Morinus*, *cum multis aliis*, &c. All your Learned *Labours* are meer *Trifles*; of nouse at all; meer pieces of *Juggle* and *Leger-de-main*: *Mists* before the *Eyes* of Us Poor *Star-gazing Idiots*; vain *Phantoms*, and aery *Idea's*, to make us believe only a *Falshood* for a *Truth*; and force us with *Ixion* to embrace a *Cloud* for *Juno*. If it be thus, why then our *Adversaries* are in the Right, *and our cause is lost*. But, be it so then, however I am not *alone deceived*, I have a great deal of *Good Company* with me in the same predicament: Nor have I *alone* been a *Deceiver* of the *World*: others have trod the same Stage before me, and with me, and will do after me.— But, to come out of our Dream, we assuredly know,— *That Day unto Day uttereth better Speech than this; and Night unto Night, teacheth more excellent Knowledge.*

§. 54. But *è diverticulo in viam*, to come to my Point again; my *Adversary* to shew his readiness to load me, and render himself at the same time Partial, (which for his sake, I am sorry he gives me occasion to mention) He, wholly omits my answer to such a *Foreseen Objection*. (He may see even by this that we *Astrologers* can Foresee something; I wish we could as easily prevent them,) as now he brings against me, *viz.*— *There are divers Eminent Persons about* London *that have heard me relate the misfortunes which happen'd upon that Expedition, long before the conclusion thereof; even as soon as the March it self was beginning. Collect. Genit.* p. 167.— What would my Learned *Antagonist* have? I cannot imagine what he designs by his unkind curtailing my words and matter, to make me speak as himself pleases, unless he contrive to *Stigmatize Me* and the *Truth* together.

§. 55. It is now more than 24 years since this *Prædiction* and *Experiment* was made; and therefore 'twill be hard for me to procure *Witnesses* of what was then said or done. Yet, I *affirm it an absolute Truth*, without any *mixture* of *Design* or *Juggle*: and believe I may be able (if occasion require) to produce *some Evidence* thereof; which I might have been better able to have done, had I been

question'd

queſtion'd ſooner. But ſhould I be uncapable of producing any, it is ſufficient that I affirm the *Truth* there Printed, and deny all *Fraud*, *Juggle*, or *Deſign* therein: And I do not doubt of bringing (as it is uſual and ſatisfactory in the Law, in the Caſe of *Spurious Iſſue Father'd on a Man*) very Honourable and Worthy *Compurgators*, who will not be affraid to affirm that they believe I ſpeak nothing in this matter but the *Truth*.

§. 56. But alas! If a Man muſt be queſtion'd for any thing of *Fact* after ſuch a time, *viz.* 24 years, 'tis odds, indeed (were not the ſupreme Law of Reaſon on our ſide) but that the *Antagoniſt* would have the *better*, although in the preſent debate he muſt be content to be at a *Loſs*.— But where all this while is our regard to *Truth*? when we ſhall offer to Play at Puſh-pin after this rate with a *Science* more Antient than any other, that the knowing World can boaſt of? Where is our reſpect to *Humanity*, when we ſhall *provoke* one another *unjuſtly*? Where is our *value* for true *Honour* and *Conſcience*, when we ſhall, without colour of *Reaſon*, faſten *pretended Frauds* of our own Coyning upon the *Names* and *Reputations* of Men we know not, and that never did us wrong? Where is our *Love to Chriſtianity*, or the bleſſ'd Author thereof; who hath taught us better Leſſons, than to injure the quiet of another, or to caſt *fiery Bombs* at the Innocent; and this without firſt asking a Reaſon of a difference, or fairly proclaiming a War.

§. 57. Had my Learned *Antagoniſt* (in caſe of diſſatisfaction about any thing I had wrote or publiſhed) but ſent me a *Letter* of his *Objections*; as the Reverend Dr. *H. More* did to *Renatus des Cartes*, *&c.* and that I had failed to give him a reaſonable anſwer; it had then been time enough to have hung out his Flag of Defiance, and render'd me *Odious* in *Print*.

§. 58. But, no more by way of Exclamation or Complaint. This Quarrel will (I hope at leaſt) quickly ceaſe: I wiſh the *Wars*, *Troubles*, and *Confuſions* of *Europe*, and of *Chriſtianity were likely to be of as ſhort a Date*. For I dare *Augure*, and that without a *Figure* (for in *Schemes* my *Antagoniſt* takes no pleaſure; though I really delight to contemplate them.) That leſs than 24 years more will cover and conceal both our *Perſons*, whatever it may do with our *Errours*: which if either of us have committed any

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in Print, they will lay a Title to a larger *Alchocoden*, and not meet their Oblivion ſo ſoon. *'Tis natural for Men to live longer in their Iſſue* (good or bad) *than in their Perſons.*

§. 59. Before I come to the ſecond part of my Defence, *viz.* the *Genitures* promiſed, I have one or two more parcels of *rubbiſh* to remove out of the way; which I ſhall do with all *Speed.* One is this,— My *Antagoniſt* charges me with having affronted and abuſed the Learned *Peter Gaſſendus. p.* 258. Theſe are my *Adverſaries* words, I will recite him faithfully, and wiſh he had ſo done by me. *Peter Gaſſendus,* poor *Man, becauſe he wrote againſt* Judicial Aſtrology, *and check'd and confuted the Art of* Genitures, *had all things naught in his Nativity. His ill habit of Body, and worſer (if this cenſor, is to be credited,)* (meaning me forſooth) *of Miud, is plainly to be ſeen in the Heavens. Never was wretch ſo* Beſpatter'd *by Man of Art.*

§. 60. It is my *Antagoniſts* deſign by this paſſage to render me guilty of doing *Injury* to the *Aſhes* of the Learned *Gaſſendus*: and to that purpoſe He inſinuates Me to be the real Author of the Judgment given upon *Gaſſendus*'s *Scheme*; But if He had pleaſed to have done Me Juſtice, He ſhould have told the World the *Truth* as I had done, which He could not but ſee and know, *viz.* That, that Character was none of Mine, but a *Quotation* made uſe of by Me, (and not in ſuch words neither as He mentioned, but in words far different, as you ſhall ſee anon.) The Author whereof was Mr. (now Dr.) *F. B.* a *Learned Phyſician* and *Aſtrologer,* and very well able to defend his own work. Whoſe particular words I will relate; together with the Provocation given by *Gaſſendus,* which occaſion'd that *Smart,* but true Animadverſion upon his *Geniture,* which himſelf gave to the Learned *Morinus* of *France.*

§. 61. The words which I made uſe of, and annexed to the Nativity of *Gaſſendus,* are to be found in my *Col. Geni. p.* 126. and Printed *Anno* 1660, viz. *I ſhall not need to obſerve any more on this Figure, then I find already done in an Appendix to an Apology for* Aſtrology, *publiſhed lately by my Loving Friend Mr.* Vincent Wing; *the Author of which* Appendix *is Mr.* F. B. *and my very good Friend alſo, who hath reſponded both like an* Artiſt *and* Schollar *to* Gaſſendus's *Objections againſt* Aſtrology. *For a ſight of which I*

refer the Ingenious Reader to the Appendix *it ſelf, and ſhall only preſent him with what relates to the* Scheme, viz. *Here you may ſee the* Malignant Planets ♄. *and* ♂. *have the chief Dominion in the* Scheme; ♄. *is Lord of his* Horoſcope, *peregrine, Retrograde, and in his Detriment, and unfortunate in* ♋. *which made his Lungs much oppreſſed with Flegm, rotten and corrupt, of an ill habit of body, very ſickly, ſubject to Catarrhs,* &c. *That for Manners,* ♄. *in* □. *of* ♂. *and both in ill aſpect of the Aſcendant, made him of an evil Diſpoſition, Envious, Suſpitious, Revengeful; Angry, Peeviſh, Contentious, Injurious, Fraudulent; a Lyar, a Calumniator, an Impoſtor; Covetous, a Robber of other Mens Honours; a falſe Friend, a perfidious Traytor; a notorious Hypocrite, an Athieſt, and (to ſay no worſe of him, than he does of Mr.* Des Cartes, *though unjuſtly) a* Toad *ſwell'd with Pride and malicious Venom, as you may ſee in that Book againſt* Des Cartes, *and other of his Works. As he had* ☿. *in* ✶. ♂. *and in the Houſe of* ♄. *ſo he had a wit apt enough for Miſchiefs, Quarrels, and contentions, Sharp in Diſputation: as in* □. *to the* ☽. *ſo it was turbulent enough; and had not* ☿. *applyed to a* ✶ *of* ♆ *alſo, he had been ſo ill-nature'd, he had ſcarce been ſociable: But that good Aſpect gave him ſo much wit as to diſſemble it under Zeal to Religion, and make that ſeem the ſeverity of his Devotion, which was the Moroſneſs of his Nature.*

§. 62. Theſe are the words contended againſt by my *Antagoniſt*: And I will not refuſe to confeſs they ſeem to ſound ſomewhat harſh and ſevere: what then? The ☌. □. or ☍. of ♄. and ♂. is a harſh and ſevere *Aſpect*, and that all *Aſtrologers* know: and ſo little of the Character could be ſpared, that I might have gone further in this Diſcription, without injury to *Aſtrology*, and poſſibly too, without the breach of good Manners.

But yet, ſuppoſing (which I do not grant) that the words were too harſh, and that the ſame things might have been expreſs'd in *ſofter terms*: Yet, I muſt let my Learned *Opponent* know,— *That it is not cuſtomary for any man to ſpeak of his Enemy in the ſame Key, and Character, as of his Friend.* In ſuch a caſe the *Satyr* ſhould ever be debar'd the uſe of his *Whip*. Gaſſendus *had proclaimed War againſt* Aſtrology, *injured the innocent* Truths, *and* Profeſſors *thereof*; not confuted either It, or Them, as my Antagoniſt thinks. That's a task not ſo eaſily perform'd as talk'd of. But beſides, what

if

if it be made appear that *Gaſſendus's Rough* and *Moroſe* dealing by the *Truth*, as well as by *Des Cartes*, hath pull'd this upon him? He hath indeed given too *broad*, and too *foul* a *provocation* for an *Aſtrologer* thus truly to depaint him. And that is the ſecond thing I promiſed to give an account of.

§. 63. 2. The *Truth* of the matter ſtands thus.— Dr. *F. B.* in reading *Gaſſendus Contra Aſtrologiam*, met with many unworthy *Provocations*, *Falſifications*, *Scoffs*, &c. againſt *Aſtrologers*, (which he could not poſſibly without a mark of Indignation paſs by,) and among the reſt of his ſcornful and contemptuous Expreſſions, Theſe *Unſavory*, *Obſcene*, and Ridiculous words,—— *Nor are we to ſay ſuch an Infant was born infected with a foul and contagious Diſeaſe, becauſe the ſixth Houſe was his Horoſcope, but, becauſe his Mothers lower Houſe was Impure and Infectious.* Apol. for *Aſtrol. p.* 122.— In which words, here is (1.) a *great Truth* of *Art* impugned, which the Author of the Character hath very well anſwer'd: And (2.) a *Witty Falſhood* is made uſe of in the room of *Reaſon* to defend it. And can any *Artiſt* be patient under ſuch *affronts* as theſe? Muſt the *poor* Aſtrologer *be laughed to ſcorn by the Waſpiſh* Spleenatick *Gaſſendus*, and not be ſuffer'd ſo much as to ſpeak for himſelf? or to reply upon his Adverſary without being term'd a **Beſpatterer** *of him?* If *Truth* offend either *Gaſſendus* or my *Antagoniſt*, I cannot help that? nor ſhall I Trouble my ſelf ſo far as to make an excuſe for the offence. The *Scandalum Datum* is of *Gaſſendus's* ſide; He began the *Quarrel*, and was the real *Aggreſſor*.

§. 64. But I would fain know to what purpoſe *Gaſſendus* gave his *Nativity* to *Morinus*, if not to be inſpected, and Judged by *Aſtrology?* And if Dr. *F. B.* meeting with it, happen'd to obſerve the □ of ♄. and ☿. therein (and that *Artiſt* muſt be blind that could not) was it a *crime* for him to *declare the Effects* which naturally Iſſue from ſuch a *poſition*, according to the Judgments of *Aſtrologers?* Or, for *Me* to Quote it from him with approbation, when I know he hath written like an *Artiſt*; What? ſhall *Gaſſendus* be ſuffer'd to Spit againſt *Heaven*? Scoff at *Starry Influences?* Beſpatter the *honeſt Students* in that noble Art? Make ſport at *Gods Glorious Hoſt?* And ſhall no Man be permitted (having his *Geniture* too, as given by himſelf) to acquaint him with *Aſtral*

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Cauſe of ſuch *Drivels?* May *Gaſſendus*, as his own *Spleen ſwells*, be allowed to call the Renowned *Carteſius*— a Toad *ſwell'd with Pride and malicious Venom*; and for his ſo fulſome, and Anti-Philoſophick a *Character* be eſteemed otherwiſe than *Ill-natur'd?* Had I not ſeen *Gaſſendus*'s Nativity, I could eaſily have Judg'd he had had ♄ ill poſited, upon reading ſuch words in him. *Ill Water never flows from wholeſom Springs.*

§. 65. Howbeit, I do really love, my ſelf, to keep within the bounds of *Modeſty*, and *good Language*, and *good Manners:* And do heartily wiſh *Gaſſendus* had not given the occaſion for ſo *rough* (though *true*) a *Treatment.* I can look upon an *Ill poſition* in any Man's *Geniture* with *Pity* and *Compaſſion*, rather than *Scorn* or *Deriſion:* And bleſs the God of Heaven, that my own *Nativity* was not ſuch. *It is He that hath made us, and not we our ſelves.* And nothing but a very *ſevere provocation* (and not always that) can make Me ſpeak a *Harſh* or *Unpleaſant Truth* of any Man. I affect evenneſs of Temper in all things.

§. 66. But now, I wonder much how my Learned *Antagoniſt* could poſſibly over-look ſuch Brotherly in *Gaſſendus* [as *the Mothers lower Houſe being Impure and Infectious,*] and ſuch Falſhood, (for I allow him too good an *Aſtrologer* as not to know it to be ſuch) as [*the ſixth Houſe was the Infants Horoſcope*] or, yet the *Beaſtly* expreſſion uſed againſt *Des Cartes*, [That *He was a* Toad *ſwell'd with Pride and malicious Venom.*] I wonder I ſay, how he could *over-look* all theſe things, and yet *look* ſo *critically* and *ſteadily* upon what was return'd in reply to him?

§. 67. But letting this enquiry paſs, what will my *Antagoniſt* ſay, if I produce the Authority of *Aſtrologers* (for no other Authority is fit or allowable in this caſe,) *to confirm every part of the Character given* to *Gaſſendus*; even to the very Rotten Flegm mention'd? will he ſtill think that *Gaſſendus* hath had any wrong done him?

To this end, let *Forman* be conſulted, as Printed in *Theſe Aſtrol. p.* 71. *Saturn* (ſaith He) *worketh his malice more vehemently in* ♋ *than in any other* Sign, *becauſe* ♋ *is his detriment being in* ♂ *to* ♈ *and* ♋ *is cold, moiſt, Flegmatick, and doth augment the cold and Flegm in* ♄ *and make him more Venomous; for all Venom and Poyſon is* ♄ *and he cauſes the greateſt Venom in* ♋.

And

And, a little further— ♄. *in the first* 12 *Degres of* ♋ *is cold in the first* (Degree) *and temperate in dryth and Moisture, ingendring Diseases of much Flegm, and mix'd with thin Melancholly, causing Coughs, Stopping of the Stomach, Shivering and Pricking there, the black Plague, by reason the Blood is overcome with Flegm and Water*, &c. And in p. 114. *He says* ♄. *in* ♋ *indicates Flegm Venemous*, &c. This sure may satisfy for the *rotten Flegm* and *Distempers* mention'd in the Character.

§. 68. Next, for the Manners which ♄. and ♂. conciliated give, let the Learned *Origanus* be call'd to give Evidence, who hath treated both largely and Learnedly of the *Genethliacal* part of *Astrology*; and see if he do not fully justify both Dr. *B.* and my self also in this matter. *Si* Saturno ♂. *associatur in judicio morum, in prospera constitutione efficiuntur homines absq; delectu multa inceptantes, nec ea ipsa perficientes, quandoquidem Martis fervor incitat*, Saturni *frigus, cohibet atq; deterret: Ostentatores, Turbulentos, Seditiosos*, θεαπυδείλους, (*timide audaces*) *Immisericordes, Implacabiles, Fastidientes alios, Inflatos, Gloriosos, Ventosos, Fraudulentos, Tyrannicos, Austeros, Improbos, Inhumanos*, &c. *Orig. de Effectib.* p. 3. p. 560. What thinks my *Antagonist* now, that is so much concern'd for the Honour and Cause of *Gassendus?* would not *Gassendus* (think we) have received the same Character from any other *Astrologer* (if at least, he had understood his Art) as here he hath? especially, if invited thereto by so pressing a *Provocation.*

§. 69. In this Character of the effects of a ☌. ☍. or □. of ♄. and ♂. all *Astrologers* consent; See *Ptol. Parv.* p. 109. *Mars* and *Saturn* conciliated,— *In prospero constitutione reddit homines citra delectum multa inceptantes ore libero, laboriosos, turbulentos, timide audaces, rigidos, immisericordes, fastidientes aliorum, asperos, bellaces, temerarios, seditiosos, fraudulentos, insidiatores, implacabile ira, perturbationibus inhiantes, Tyrannicos, publice rei adversantes, Cupidos, contentiosos, illate injuriæ memores, funditus improbos, vehementes, intollerabiles, tumidos, inflatos, importunos*, &c.

Lilly 542. Let ♂. be associated with ♄. and let him be well fortifyed, it shews the Native will begin to undertake any thing, but seldom conclude; for what the heat of ♂. stirs up, the coldness of ♄. destroys again; the Native usually proves a Bragger, turbulent

bulent, fearfully bold, implacable, disdaining other Men, vapouring windy people, Tyrannical, inhumane, given to all manner of Villany, dessembling both with God and Man.——

Cardan, Seg. 4. Aph. 24. *Saturnus si Marti assimiletur, bene depositas, erit pertinax, crudelis, proditor, temerarius, loquax, iracundus, adulator, Deos, homines, principesq; odio prosiquitur, sicarius, nullis flectetur precibus, nullis rationibus, luxor ostentator, in rebus omnibus immoderatus, laboriosus Miser, Nocens, facinorosus, incestus.*— And all this when *well dignisyed.* VVhat manners will they give then, when *ill?* I will not urge them, for the Honour I ow to a Man of Learning that hath had the unhappiness of being so born. My Learned *Antagonist* may know by this, that I have rather *wrong'd Astrology*, then the Learned *Gassendus*. Since to be severely true to the *Art*, a much worse *Figure* or *Character* might have been drawn of him.

This Description is countenanc'd by all *Astrologers*: and the Experience of all Ages proves it true. It was made before *Gassendus* was an *Embrio*; yet for *Him* too, though not purposely or alone for *Him*; but for *all others* that have been, are, or shall be *Born* under the like Malignant Aspects and Positions. So that you see it is not only my single Opinion: And therefore *Gassendus* hath not the least wrong done him; nor need my *Antagonist* have been angry with me, for Transcribing this Character, and Printing it with *Gassendus's Nativity*.

§. 70. But, why do I thus labour among *Astrological* Authors to defend the Character of *Gassendus*, and free my self from the reproachful Epithete of a *Despatterer* of him? when my *Opponent* hath so fully supported my Opinion, and (had there been never an *Astrologer* in the world left to assist me) made *all* that I had said thereon *Good?*— In his reply to an *Objection* brought by *Gassendus* about the *End* for which Comets appear, my *Antagonist* tells the world—— That *Gassendus's* Objection *is a gross mistake, and proceeds from* Pride *and vain* Conceit, *from* Arrogance *and gross* Profaneness, *as well as* Pride; *and carries on the* Plot *and* Design *of* Atheistical Spirits, *who would exclude* God *from the Government and Care of the World?* Comit. p. 133.

Now, let the Impartial Reader Judge, whether this (though concise) *Character* of *Gassendus*, drawn by my *Opponent*, *be not*

Com-

Comprehensive *of* All *that my words of him contain?* Why should not now my *Antagnist* be *angry* with himself, and *Write* against his *own Book*, with equal *Fierceness* as He hath done against *Mine*; for having (as he says) Bespatter'd the Learned *Gassendus? Facinus, quos inquinat æquat.* This in Justice he should, and ought to do; though therein *He* imitate the Grave *Cat*, viewing her self in a *Looking-Glass.*

Will he now offer to say, again, in favour of *Gassendus*, and in affront to me, That—— *Never was Wretch so* Bespatter'd *by Man of Art!* Or, hath *He* a priviledge to make Observations on the Manners and Writing of *Gassendus?* And a power to debar the Poor *Astrologer* the same Freedom, when He shall be, not only insultingly *provoked* (as you have heard) but boldly *Challenged* to the undertaking, by an Haughty imparting of his *Nativity* to *Morinus*, for that very purpose?— I hope my *Opponent* will not now deny, but that *Himself* is the better *Artist* at Bespattering: And therein I submit him the Masters.

§. 71. But yet, my *Antagonist* will not be so satisfyed; but still supposing himself in the right, and me in the wrong, as to this business of *Gassendus*, he is pleased very briskly to advance against me with another Regiment of arm'd words, in *pag.* 252. Thus,— *What work would this Man make with the Nativity of the worthy Dr.* Henry More, *if he could get a sight thereof? He would read his Life, and all his Writings in it at the first view? He would make the Lord of his Ascendant plainly shew him to be a Retir'd Melancholly Collegian all his days; a Philosopher, and particularly of the Platonick Sect; And (which is as ugly a thing as can be in any Mans* Geniture) *a professed* Adversary *to the Church of* Rome; *and all its corruptions. Thus, but more grievously he should smart for writing against Dear* Urania; *and for daring to insert his confutation of* Judiciary Astrology *into the* Mystery *of* Godliness, *and for Printing it lately by it self.* Thus, between *Jest* and *Earnest* (like another *Heraclitus Ridens*) is my Learned *Antagonist* pleased to *Buffet* me.

§. 72. A very pretty way hath he here taken, to render me *ill-natur'd* and a *Papist* together.— For what wrong hath Dr. *Henry More* ever done me in particular, that, upon the *sight* of his *Nativity*, could I get it, I should be supposed to deal ungentilely

tilely, or unworthily by him? Or, what good hath he done me, that I ſhould trouble my ſelf ſo far, as to *write his Character by his Nativity?* And, what *injury* have I ever done, either to this my *cauſeleſs Adverſary*, or to the Church of *England*, as eſtabliſh'd by Law, that he ſhould thus ſubtilly inſinuate me a *Papiſt*; and that by virtue of my being (ſuppoſed) ſo, I ſhould be oblig'd to *deal unkindly* by Dr. *Henry More*, becauſe he hath written againſt the Church of *Rome* and its *corruptions?* It is not material to me, nor am I concern'd againſt what, or whom Dr. *More* hath written, as long as he makes me no *Party* or *Abettor* to the Quarrel.

§. 73. But, to reply more particularly to this *grating Sarcaſm* (for it is ſuch) as for the worthy Dr. *Henry More's Nativity*, ſhould it fall into my hands, I do aſſure this my *Antagoniſt*, and the worthy Dr. alſo, that it ſhould *Fare* much better than *Aſtrology* or *Aſtrologers* have done in the hands of the Dr. and of *Gaſſendus*: But, I ſhould not promiſe him (in caſe I ſhould give my ſelf a trouble about it) to do much therein at the *firſt view*. Yet, (having this occaſion given me, and certainly 'tis given me for ſome *purpoſe* more than ordinary; or elſe my *Antagoniſt* hath troubled both himſelf, and me, in vain) I will hereby promiſe the worthy and Learned Doctor, *That if he ſhall pleaſe to impart his true* Geniture, *as freely to me, as Monſieur* Gaſſend *did his to* Morinus, *I will make no unworthy uſe of it, but give him the juſt and plain ſence of what it naturally imports, according to the Rules of Art.* I honour the *Doctors* great Parts and Reading; and am not aſhamed to own to have been embetter'd by his Learned Labours. Nay, I alſo confeſs never to have heard any *Ill* of him; excepting that of his ſeverity againſt *Aſtrology* and *Aſtrologers*: terming the *Art* a *meer Inanity*; a *Sonorous Nothing*, &c. The *Artiſts Fugitives* and *Vagabonds*, &c.

§. 74. Theſe are harſh expreſſions in earneſt, and do beſpeak a *debilitated* ♄ in the Doctors *Geniture*, let his ☉ be never ſo good. But ſuch a *value* have I for the *Doctor*, and his *Excellent Learning*, that I am willing to caſt a covering over his failings of this kind, rather than either to aggravate, or go about to anſwer them. Poſſibly, the *Doctor* being of a ſearching, curious, *inquiſitive Genius*, might, in his *Juvenile years* be prying into *Aſtrology*.

and

and probably meet with a *Knave* or unfaithful Fellow for his *Guide* therein; who, under pretence of directing him the right way to *Dear* Urania's *presence*, might abuse him and bring him to some *Lascivious Housewife*, or common *Strumpet*, who might have the impudence to assume her name: And possibly for this, or some such like Trick, He may have contracted an *ill Opinion* of *Astrology*, as Mr. *Mervil* most unhappily *wreak'd his wrath*, and *spit his Venom* at the *whole Clergy*, for being *sham'd upon at* Play *by a Dignitory of the Church.*

§. 75. But, in case it should be so, that the *Doctor* hath in his more unsteady years been *Juggle'd* with, and perhaps promised more from his *Stars*, than ever he hath found true, or it may be is ever like: (for I know that there are *Fraudulent*, as well as *Honest persons*, pretend to be *Astrologers*: and *Des Cartes* tells us, He had learnt to avoid the *Gulleries* & *Frauds* of such *Fellows*, by that time he was 23 years old.) Yet, I cannot but perswade my self, that upon second thoughts, and more mature consideration, the *Doctor* will never account it just or equal to blame or reprobate a *whole Society* for the *Errours* or *Falshoods* of a single Person.

§. 76. Now for Doctor *Mores* Nativity, it must either be *Good*, or *Bad*. If it be *Bad*, it is to be Judg'd so by *Astrology*; and my *Antagonist* says, the *Doctor* hath *confuted* that; so that that is no capable Judge of it. If it be *Good*, he need not be *affraid* or *asham'd* to shew it; for no *Astrologer* (allowing his Art unshaken) can make it either better or worse by his looking on it. So that either way, the *Doctor* may, if he pleases allow us a sight thereof.

§ 77. But now, a little for *Exercise sake*; what if I should suppose that the Learned *Doctor* hath ♄. in ♈. in his *Genesis*, in ☌. of *active* ☿ in ♎ and violent ☍. in □. of them both. *Marry*, and such *Positions* at the first sight would fright any ordinary man, and make the very *Stars* themselves become his *Disease*; especially if there were nothing found to alleviate such *Hostile Positions*. I will not, I cannot say, the *Doctor* hath those Aspects in his *Geniture*; but I will Jeopard my small *Reputation*, and *Skill* in *Astrology*, that whatever his *Nativity* be, *He hath somewhat more than ordinary to do with the* Cardinal Signs; *Non obstante* his be-

ing a *Collegian* all his days, and of the *Platonick Sect*. For, it is impoſſible he ſhould ever have been ſo *Famous* by his *Pen*, and have wrote ſo much as he hath done, had not his ☿. been in ſome *noted Poſition* of the *Heavens*. And if any of the *Fortunes* ſhould chance to aſſiſt ☿. at his Birth, then would his *Fancy* and *Genius* be the more *Exalted*, *Happy*, and *Flowing*: eſpecially if ☿. were in *reception* of him. And ſhould it alſo prove true, that ♂. were in ☌ in □. to ☿. and to ♄. both; which Poſitions do impede the *Ingenuity*, and *diſturb* the *Judgement*. Yet, if ♂. were in △. and reception of ♐. and his ☿. ſo ſupported by ☿. as before ſuppoſed; the prejudice would be thereby much leſſen'd, if not totally taken away. And ſo the *Doctor* by his worthy *Accompliſhments* and *Acquiſitions*, may reaſonably obtain upon the *World*, and deſerve much more *Honour* and *Advancement*, than the *wearing of a* Short Gown *comes to*, though poſſibly he may not *enjoy it*. But then, if ♂. and ♄. both ſhould *Obviate* and *Cloud* the ☉. notwithſtanding his great and prodigious Parts, his *Honour* would be *darkened*; and I ſhould ceaſe to wonder, why the Dr. ſhould be a *Collegian* and *Philoſopher all his days*. The ☉. never ſhone ſplendidly in an *Eclipſe*. The ſame Stars that may denote *Merit*, do not always ſignifie *Honour* and *Reward*.

§. 78. Thus, and no otherwiſe, were the *Doctors Nativity* ſuch, as here ſuppos'd, and in *my hands*, would I deſcant upon it. A quite different way ſhould I go to work, to what my *Antagoniſt Vainly* and *Ludicrouſly ſurmiſes*. Alas! it is not *every one* that hath ♄. and ♂. in □. ☌. or ☍. that muſt therefore be *Ill natur'd*, *Moroſs*, *Covetous*, &c. or yet oppreſt with *Corrupt*, *Rotten Flegm*, or *Sickly*, &c. as *Gaſſendus* was. For ♄. and ♂. may happen (tho' in the ſaid Aſpect, *&c.*) not to be *Significators* of either the Natives *Perſon* or *Manners*.

§. 79. Beſides, in the caſe ſuppoſed ♐. in ♏. in △. and reception of ♂. would help to correct the *Perſon* one way; as ☿. in reception of ☿. would mitigate it another. Let not the worthy *Dr.* therefore, *refuſe to impart his Nativity*: for it may ſo fall out, (in caſe *Aſtrology* be not confuted by his *Pen*, as my *Opponent* thinks it is) that his *Stars* may be better, and more worthy the owning, than he is aware of; and poſſibly his *Aſtrologer* will prove kinder to him (in hopes to oblige him,) then he may believe he hath merited.

§. 80.

§. 80. Yea, but my *Antagoniſt* preſumes, that had I the *Doctors Nativity*, I ſhould not only find out thoſe ſtrange ſignifications therein, but alſo eſpy out another moſt terrible thing thereby, *viz.* That *of his being a profeſſed Enemy to the Church of* Rome, *and all its* Corruptions, which is (ſaith he) *as ugly a thing as can be in any Mans Geniture.*— And, why doth my *Adverſary* think that I, of any Man, ſhould buſy my ſelf ſo curiouſly (and to no purpoſe in the World that I know of) as to Pry into the *Doctors Religion?* or concern my ſelf in his dealings againſt *Rome?* This is a brisk touch of his kindneſs by the by: and brought in by Head and Shoulders to render me a *Papiſt*, or at the leaſt *Popiſhly affected.* I perceive by this *Oblique Irony* (to ſay no worſe of it) my *Antagoniſt* is very credulous, and believes the *Scandalous Villanous Prints*, &c. of the late *Plotting Times*, wherein I have been moſt maliciouſly and wickedly *traduced*, as well as many of my *Betters.*— Such a *Sarcaſm* as this I could eaſily bear in ſuch profligate Fellows as *Manſell*, *Dangerfield*, *Care*, *Coley*, &c. but for this my Learned *Adverſary* to lick up the *Vomit* of ſuch *Wretches*, and *ſpit* it a freſh at me, concerns me more than a little.

§. 81. I have indeed, been uſed by the *Non-conforming Saints*, as bad as if I had been a *Papiſt*, *They have burnt me twice in Effigie with the Pope*, *R. Manſell* (the *Meal-Tub-Collonel*) hath joyned the *Popes* determinations *de Fide*, and my Prædictions *de Facto*, together; and *Dangerfield* hath Printed me a *good Catholick in my Heart*, (and that I ſhall ever deſire to be; though the Man means otherwiſe than he writes.) *And charges me to have written a Popiſh Ballad, whereby I encourag'd the* Plot. *Care*, hath *be-Papiſted* me an hundred times over in his *Packquet of Advice*; and in other his *Seditious Phamphlets*. *Coley* hath ſent me *to my Beads*, with as great and aſſured *Impudence*, as if he had ſeen me make uſe of them. *Calumniare audacter, aliquid hærebit.* But would any man of reaſon believe the *Scommas* of ſuch Creatures as theſe? I cannot but expect fairer Quarter from the *Learned* part of the World, than theſe *ſad Souls* have afforded. Such Fellows (like pretended aſſiſtants at a Fire,) help ſtill to add to the *Bill of Loſs:* and would *Aſſaſſinate* their beſt *Friends* Reputation for *Money.*

§. 82. By the ſame method of *Scandal* the whole Body of the *Clergy* have been dealt with, and term'd *Papiſts in Maſquerade:*

The *Kings* and *Governments* beſt *Subjects* have all of them been ſo ſerved. But, are they ever the more *Popiſh* for that? A *Papiſt!* Hum. Now, if my *Adverſary fails* of his *Conjecture*, ſince *Aſtrologers* are *Fallacious*, I am affraid He is an *Aſtrologer* too. I will appeal to every Man of Letters, whether this be ingenious in Him, or prudently ſaid? I ſee the Gentleman is a *Bigot*, I hope He is not a *True Proteſtant*; for if he call Himſelf of the *Church* of *England*: He muſt *take heed*, leaſt ſome One or Other *pay Him in His own Coyn*. The quarrel is about the *Truth of Aſtrology*, or *Natural Phyloſophy*, which He will *confute*: And when all is done, He gives the World to underſtand, *That I am a Papiſt*; and then I am *bloodily confuted*. Bellarmine *thou lyeſt!* So doſt thou *Aſtrologer!* Give Him the *Palm*, He bears away the *Bell*.

But to demonſtrate this a moſt notorious and *malicious Scandal* upon Me; my *Adverſary* for his more certain ſatisfaction, *may*, if he pleaſe, *ſee Me* very often in the *Abby-Church* of St. *Peters Weſtminſter*, in the time of *Divine Service*; if that will convince Him. And I am almoſt morally aſſured He will not *Cenſure* me as either *Hypocrite*, or *Trimmer*, by reaſon of my plain-dealing with Him,

§. 83. Notwithſtanding, if I ſhould learn ſo far of my *Opponent*, to ſpeak freely, as He often profeſſes; (and wiſe Men will commend him for it) what if I ſhould take the ſame *Liberty*, and ſay,— That of the *Controverſy* between the *Church of* Rome *and Us*, I am no *Competent Judge*: Am I the worſe *Chriſtian* or *Proteſtant* for that? I trow not! I will be *Judged* by the *Wiſe* and *Moderate*. Nay, I *undertake* it not; I *find it not in the Stars*. Howbeit, I am apt to *pin my Judgement* it may be, on the *Author* of the *Myſtery of Iniquity*, in many particulars; bating me one blind Story of Pope Joan. (Now I ſpoil all again, and a *Papiſt* I muſt be, *Right* or *Wrong*.)

§. 84. Concerning which, I wonder much how ſo ſharp, quick, and Ingenious a Man, as Dr. *More* ſhould ſuffer his *Reaſon* to be ſo far impos'd upon, as readily to give credit to ſo unreaſonable, and improbable a *Fable*; which (though it do not with me) may probably with others, bring *All* the reſt that he hath ſaid againſt the *Church* of *Rome* into queſtion.

§. 85. For, *is it* poſſible that *Sexes* ſhould not be *diſcernable* from

from the Birth? or if we ſhould grant, that in changing *Countreys*, *Schools*, or *places* of habitation, when this pretended *Pope* might be taking her *Ramble*, ſhe might (for ſome particular reaſons) with much *Craft*, and more *Fear*, conceal her *Sex* for a time; (as many pretty Females we read of to have had odd vagaries ſometimes) could ſhe (think we) be ſo happy as to do ſo always, and not be *diſcover'd*? What! No *Green-ſickneſs Longings*, or unnatural eating of *Chalk*, *Charcoals*, or *Oatmeal*, &c. at the time of her *Virginity* appearing? Or, when a grown Woman, no prying *Bedfellow*, *Servant*, or *Laundreſs*, that could make diſcovery of the *Fraud*, either by a *Viſion* of her *Perſon* in ſo long time, or from her *Menſurnal changes*? What! All ſorts of People *Tongue-ty'd*; or brib'd to ſilence? Not a Perſon known neither, to be made uſe of in the affairs of *Venus*, when her *Diſires* grew with her *Tears*? No diligent *Matron* to be found, or heard of, that paſs'd between *Her*, and *Her Gallant*? Never any notice who was Her *Amintor*? What Countrey-man, Condition, or Complection; (Sure ſhe was in *Pſyche's* Condition, and had gotten ſuch a kind of *Lover*, that no Mortal ever ſaw.) 'Tis ſtrange, that none of all theſe things could be made appear! No proof at all to be found to corroborate the pretence! Why, this is juſt like *Oates's Commiſſions*! great diſcourſes of This, That, and the other, from *Johannes Paulus de Oliva*, the General of the *Jeſuits*; and yet not One to be found.

§. 86. The Learned Dr. *More*, and his *Diſciple* my *Antagoniſt*, may *bribe* and *blindfold* their own *Reaſon*, and believe the greateſt impoſſibilities to be true: but that is no *Rule*, or *Example* for me. I am a Man of free thought, and *hate Fetters* upon my *Underſtanding*. I cannot believe any thing to be true, that carrieth an improbability, or unlikelyhood in the Front of it. No: though it ſhould be liberally *Sworn* to.—

§. 87. The Author of the *Female Prelate*, Dedicated to the late Earl of *Shaftsbury*, and the writer of the *Proteſtant Almanack*, may gulp down ſuch a *Gullery* without either Examination, or Conſideration, of what they imbibe: They have *large Swallows* in ſome caſes. But for me to do it (ſimple Idiot that I am) I ſhould run the hazzard of *Choaking*. The *Throat* of my *Reaſon* is too narrow to Gobble down ſuch a *Crude Potion* eaſily.

§. 88.

§. 88. Hear what my Noble Dr. *Brown* ſaith to this matter, in his *Popular Errours*: (who would have thought *Doctors* of *Theology* concern'd in *Errours Popular?*) He *Sagacious* and *Honeſt Man* could not digeſt it. But thus argues,—*Clearer confirmation* '*muſt be drawn for the Hiſtory of* Pope Joan, *who ſucceeded* Leo '*the Fourth, and preceded* Benedict *the Third, then many we yet* '*diſcover. And ſince it is delivered with* aiunt & ferunt *by many*; '*ſince the Learned* Leo Allatius *hath diſcover'd that antient Copy of* 'Martinus Palonus, *who is chiefly urged for it, had not the Story in* '*it*; *ſince not only the Stream of* Latine *Hiſtorians have omitted it,* '*but* Platina *the Patriach*, Metrophanes Smyrnæus; *and the exaſpe-* '*rated* Greeks *have made no mention of it, but conceded* Benedict '*the Third, Succeſſor unto* Leo *the Fourth. He wants not grounds* '*who doubts it. Dr.* Thomas Brown, *Pſeud. Epidem. p.* 320. *Edit.* 1658.

§. 89. Let the worthy Dr. *More*, and others, affirm this *Fiction* for an aſſured Truth; and let the Author of the *Proteſtant Almanack* tell us confidently, that the name of this *Prelate in Petticoats*, called Pope Joan, was at firſt *Elizabeth Gilbert*, and born of *Dutch* Parents: Let the witty Author of the *Female Prelate* acquaint us, that her name was *Joanna Anglica*, and that ſhe was a *German Lady*. Yea, no doubt the German Princeſs (ſhe is not forgotten yet) was one of her *Byblows*.

§. 90. For is it not ſtrange that we hear not of any of this *Female Popes Nephews preferr'd*, or of any *Favours* ſhe extended to her *Quondam Companions*. We find no account of any reſpect ſhe ever paid to the places of her *Birth*, or *Breeding*, to ſatisfie ſucceeding unbelieving Ages, or Perſons. None of her *Deeds*, *Religious*, *Civil*, or *Natural* can we any where read of, but only that improbable one, of *Her being deliver'd of a Child in the ſtreets* (careleſs as well as Friendleſs Woman that ſhe was,) and this too, as ſhe was going a *Solemn Proceſſion*. No *notice* at all belike of the approach of the *Birth*; no *Pains* or *Tokens* attended her, like *other Women*; That the *Proceſſion* might have been put off for a time: But, *poor Pope*, *Sick* or *Well*, ſhe muſt *Obey*. Why, every *Midwife*, nay every *ſimple Woman*, that hath but *wit* enough to *Get*, and *Bear* a *Child*, is able to *refute* this *Fabulous Story*.

§. 91.

§. 91. Sure this *Scene* was acted when Popes had not the *power of the Keys*; Her *Popedom* being somewhat like to *Sancho's* Government, was neither able to *serve*, or *preserve Her*, with the use of common necessaries and assistances, that even an *Alewife* with us, in such a case, can easily *procure*, if not *command*. No news neither what became of the *Child?* Whether it *died young?* or lived to years of *Maturity?* If *died young*, where *buried?* If it were so happy as to *live*, in what *place?* How *Educated?* To whose care committed? *&c.*— All *Records* of her *Famous Acts* obliviated: no notice how she came to be *Elected*, but in a Drammatick *Poem:* no mention of any *Strugling Interests* at that time, which Party should carry it? *Italy*, *France*, *Spain*, *Germany*, &c. No *Monument*, *Inscription*, *Epitaph!* Or indeed place of *Burial* to be found. *The most unhappy* Popess *sure, that ever was.*

§. 92. *Old Time* we know, hath *long Locks*, and can cunningly cover some things that never were. *Some Lies have the luck on't*, to be told under a *popular Ascendant*, or else they could never command the belief of the World so long as they do. What is it that I would not give in *Reason*, for to procure Pope Joans *Geniture?* Such a thing would more assure us of the *Truth of the Story*, than any thing the many Authors which Dr. *More* talks of, have said in the defence of it. We can procure the *Nativities* of *Ovid*, *Julius Cæsar*, *Nero*, *Domitian*, &c. Persons of *greater Antiquity* than Pope Joan: History and Cronology in these doth happily befriend us. But in the Story of our Pope Joan, they are altogether *Barren* and unserviceable. '*Partiality in divided* '*Records* (says the late quoted Oracle of Reason Dr. *Brown*) *hath* '*much depraved History, wherein, if the equity of the Reader do not* '*correct the iniquity of the Writer, he will be much confonnded with Repugnancies.* But Dr. *More* hath said it, and therefore it must be true.

§. 93. Now leaving this Digression of Pope Joan; let us come to our business again. My *Antagonist* pursues me thus,— *Thus*, (saith He) *should Dr.* More Smart *for writing against Dear* Urania, *for daring to insert his Confutation of Judiciary* Astrology *into the* Mystery of Godliness. *and for Printing it lately by it self.* This is a groundless fear of my *Adversary*: for I know not why the *Dr.* should Smart for writing against *Dear Urania*, any more

more, then another ſhould for his defending of that Innocent Beautiful *Lady.*——

Deniq; non omnes eadem mirantur amantq; Horace.

The *Doctors Reaſon* is one way inform'd, *Mine* another: and both of us may enjoy our Sentiments Lawfully enough, provided we do not injure the *Truth*. *Urania*, that is a *Chaſt* and *Virtuous Nymph* in my *Eyes*; may yet appear *deform'd*, and poſſibly have proved a *Filt* to the *Doctor*; and, having long held him in hand, (giving him now and then ſome glimmering hopes,) at length render'd all his *Courtſhips vain*. Poſſibly, I might be *Born* her *Friend* and *Favourite*: the *Doctor* not. *Mental Marriages are made in Heaven as well as Corporal*. And in ſuch a caſe, a man had need to have *Good Friends* there. 'Tis not only *Poeta*, but alſo *Aſtrologus Naſcitur, non fit*. And we certainly know, that *ex quolibet Ligno, non fit Mercurius*.

§. 94. As for *Dear Urania*, it is not every one that would, that can be fully acquainted with her, or preſs upon her Privacies when he pleaſes. Yet, *Gracious* that *She* is, *She* denies acceſs to none, but confers her *Favours* on all, according to their *Capacities*. She admits *one Man* to *Gaze* upon her at a diſtance, *viz.* The *honeſt Countrey-man and Shepheard*, who is pleaſed thus to behold her *Glittering Glories*; 'twould dazle, if not ſtrike him blind, to come nearer. A *Second* works about her *Gardens* and *Orchards*: The young *Inamorato*, or Smatterer in Science. A *Third*, repairs her *Pallace, viz.* the *Laborious Calculator* of the *Planets motions, Eclipſes, great Conjunctions*. A *Fourth*, adorns her *Preſence Chamber, Dining-Room*, &c. a *Predictor* of general accidents, with all the variety that attends *Kingdoms, Countreys*, and *Cities*. A *Fifth*, ſhe *Smiles* moſt obligingly upon, *viz.* the happy *Meteorologiſt*, who conſults all the *various motions* of the *Air, Winds*, and *Seas*, (for they alſo are within *Urania's Province*) and thence acquaints us with *Tempeſts, Lightnings, Thunders, Earth-quakes, Inundations, Plagues*, &c. A *Sixth*, ſhe vouchſafes to *Salute her Ivory Hand*, viz. The Learned *Genethliaque*, (and Oh! that I could lay a Claim to ſuch, and ſo great a bleſſing.) Who Studies the *Nativities of all perſons*; thence diſcovering their *Tempers, Humours, Complexions, Inclinations*, &c. with variety of what *Proſperity* and

and *Adverſity* doth attend them; and nearly the *Times* thereof. And this is a *Benediction* in earneſt. and greatly to be coveted. *O terq; quaterq; Beati.* More than thrice bleſſed muſt that man be; that arrives to ſuch an *acquaintance* with the Glorious *Urania.*

§. 95. Thus far, but no farther, can any man hope to come. Urania is a *Virgin*, and *Spotleſs:* and never did any, never can any *Mortal* wholly enjoy Her. To be but Her *Retainers*, or *Domeſticks*, is to be the *moſt happy of all Men*! what *Commendations!* what *Praiſes!* what *Eulogiums!* would that great *Queen* of *Sheba* have thought this *Cæleſtial Princeſs* worthy of, that could give ſuch *Noble* and *Pompous* ones, to King *Solomon*, who was but a Mortal! Let this poor *Panegyrick* upon Urania's *Excellent Perfection*, *Modeſty*, and *Juſtice*, be excuſed. I could do no leſs: She hath been *Kind* and *Gracious* to *Me*, beyond what She hath to many *Millions* of my *Betters*. I cannot ſpeak *too much*, I cannot ſpeak *enough* in her *Praiſes*.

§. 96. To proceed; well! but the *Doctor muſt* Smart, ſaith my *Antagoniſt*, not only for writing againſt the Dear Urania; but for *inſerting his confutation of* Judiciary Aſtrology *in his Myſtery of Godlineſs.*— No reaſon for this at all neither. The *Doctor* is Lord of, and over his own Labours, and ſurely may do with them as he pleaſes. Poſſibly he may think that *Confutation* (as he is pleaſed to Chriſten it) better to become that *Book*, than it may be, I, and ſome others Opinion. But that ſhall *break no Squares*, nor breed any difference. If the *Doctor*, and this my Learned *Antagoniſt* be *contented* with its inhabiting there, I am not *diſpleaſed*. Only, by the way, (ſince my *Antagoniſt* hath given me this occaſion) I muſt with my wonted *Freedom* tell him, that however he thinks the *Doctor* hath *confuted Aſtrology* in a few Sheets of Paper; I am of belief, that before he have *compleated his Victory* over it, he muſt be conſtrained to write a great many more: and poſſibly then too, be content to miſs of his end. For, alas! The ſeveral large *Tomes* of *Ptolemy*, *Gauricus*, *Cardan*, *Junctine*, *Garcæus*, *Goclenius*, *Naybode*, *Origanus*, *Argol*, *Morinus*, *Leovitius*, *Bonatus*, *Haly*, &c. are not to be blown away with ſo light a breath, as this my *Antagoniſt* imagines. The *weighty* and *excellent Reaſons* of theſe *Learned Men* will not be *overcome*, or fall into a *Swoun*, at the *Scent of his* Perfum'd Socks.

§. 97. And for the *Doctors* Printing the ſame thing afterwards by it ſelf, That is none of my buſineſs or concern. Let the Learned Mr. *John Butler*, his *Antagoniſt*, (whoſe Province it is) take notice of that. Which I am told he will; and alſo very ſhortly give the *Doctor* that juſt ſatisfaction as it requires. In the interim, I ſhall take leave to tell the *Doctor*, and my *Opponent* alſo,—— That I have often heard of *Homers Illiads* being comprized in a *Nut-ſhell*, yet could I never ſee them *crowded* into ſo *ſmall* a *Room*. All reports are not to be believed.

§. 98. But now, my *Antagoniſt*, to make himſelf and Friends *merry*, goes merrily on with me, ſaying,— *But look you now, becauſe* Vincent Wing *publiſhed a Piece againſt* Gaſſendus (*wherein this excellent Mans Objections againſt* Aſtrology *are pretended to be anſwered*) *and was himſelf a well willer and Brother* Philomathemat. *his* Nativity *hath all things good and laudable in it.*—— Pray Sir who told you this? not I, I am ſure. For where will you find in my Writings that I ſay, *that* Vincent Wing's Nativity *hath* all things *good and laudable in it?* I beſeech you, *what*, or *whoſe Nativity* can that be, that can claim a *Title* to ſo much happineſs? ſuch a *Native* muſt be no company for *Mortals*! All *Genitures* have the *Maleſiques* as well as *Fortunate Stars* in them, although not alike poſited.

§. 69. What ſtrange kinds of *Fetches* hath this Gentleman? *And* what *Wiles* doth he make uſe of, to *faſten* ſomething upon me (though he ſcarce know what) to my *diſparagement* and to render me contradictory to my ſelf? I have ſpoken nothing but the *Truth* of Vincent Wing. And had the Learned Gaſſendus been bleſſed with the like *Stars* for *Health* and *Manners*, as was the *Laborious* and *Ingenious* Mr. *Wing* I ſhould not have refuſed to have mentined them.

§. 100. Yet, A little further, my watchful *Antagoniſt* is at me again in theſe words,—— *He tells us, that* William Lilly, *his* Enemy, *though Fellow* Aſtrologer, *had the* Moon *in* Piſces, *a* Wet *and* Drinking Sign, *which made him a piece of a Good Fellow*. Behold! How this Gentleman ſeeks a quarrel againſt me! I am ſo far from charging Mr. *Lilly* with this as a Crime (as my *Antagoniſt* inculcates, or elſe, in this, he hath ſaid nothing) that I only in my *Collection of Genitures*, ſubjoyn to Mr. *Lilly*'s Nativity,

vity, Mr. *Lilly's* own words, and what himself hath said of his having the *Moon* in *Pisces*, (in his *Epistle* to his Almanack 1645.) *which he says, made him a piece of a good Fellow*, And this my *Antagonist* might have seen Quoted by me, if he had pleased. But none so blind as they that won't see.

§. 101 But, where doth my *Antagonist* find the words— *Wet, and Drinking?* I am very sure my *Book* furnisheth him not. That was my *Opponents* own wity addition for his *Jests* sake. And let him be *merry* with all my heart. And if he delight to *Burlesque* the *Truth*, let him also be as *Free with me*; much good may it do him; *I cannot suffer in better company.*

§. 102. Nay, this my *Antagonist* may, if he please find, that in my *Obsequium Rationabile*, or defence of *Scorpio*, where I have occasion to bring in the Learned Doctor *Fisk's Geniture*, who also had the *Moon in Pisces*, I very plainly tell Mr. *Lilly*, (with a tacit reprehension for his jesting with serious things;) *That the* Moon in Pisces, *signifies something else, besides a good Fellow.* Neither had I, of any man, any reason to make sport with the *Moon in Pisces*, (unless with the *Bald Knight* in the *Apologue*, I resolv'd to laugh at my self) it being one of the best *positions* in my *Geniture*; and of which I have no cause (I bless God) to be ashamed.

§. 103. I will now make my *Adversary* himself Judge, whether he hath dealt truely with me, in laying at my Door the *Levity* of another? as also his soon after suggesting,— *That such Fancies are oftentimes the products of a Capricious and Fanciful, of a Spightful and Malicious Brain.* Good Sir! not too fast. *Festina lente.* Fair and softly goes far. Either what you have urged against me, must be True or False. If *True*; I beseech you prove it to be such If *False*; it will appear then, that it is not my Brain that is *Capricious, Fanciful, Spightful*, and *Malicious*; but *Yours.* In pure Justice Sir, I expect your Retractation as you are a *Clergyman* and a *Christian.*

§. 104. My *Antagonist*, as if he had been in the right all this while, Rears another Story upon the former Sandy Foundation, for me to Demolish: affirming thus,— *And for this reason, as well as some others (particularly because these Men have undertaken to Calculate the Nativities of Buildings as well as of Humane Bodies; of hard Stones no less than of soft Flesh:) the most Learned and*

Judicious Aſtrologers *have not aſcerted the* Doctrine of Genitures; *although in other things they have defended* Aſtrological Judgements. *p.* 260. Commeto.

§. 105. Would not an ordinary Reader believe there were *ſome Truth*, at leaſt, in a Story ſo *ſmoothly* told? And that the *Doctrine of Genitures* was really *Renounced* and *Reprobated* by the moſt Learned *Aſtrologers?*— How hard is it for any man, even the moſt Learned, to *oppoſe the Truth* and eſcape undiſcover'd? 'Tis difficult (Learned Sir) to kick againſt *Theſe Pricks*, and not to come off wounded.

§. 106. If I ſhould demand of my *Opponent*, *what Learned and Judicious* Aſtrologers *thoſe were which he talks of, that have denied* the *Doctrine of Genitures?* I am perſwaded it would very much *puzzle*, if not *confound* him, to name them.-- Sure, he doth not mean *Picus*, *Eraſtus*, *Gaſſendus*, Doctor *More*, &c. for his *Learned and Judicious Aſtrologers?* Theſe have been all *Enemies* unto the *Art*; and have wrote moſt violently againſt it. And, I am very certain, that *Ptolemy* and *Junctine* (both which he produces to confront *Aſtrologers*, and confute their Follies in ſome things) can be none of the Perſons he means: for both of Them very largely *Aſcert* the *Doctrine of Genitures*. Yes, and thoſe of *Buildings* too: Of *hard Stone*, no leſs than of *ſoft Fleſh*. And this I hope moſt fully to prove from them, if that will ſatisfie the Learned Objector. Who ſure talks at this *ſtrange Rate*, not that he *believes* what *he ſays*, but only to *try* what acquaintance I have with thoſe *Learned Authors*; and how *able* I am to *defend* the *Art* I profeſs.

§. 107. Firſt then for *Ptolemy*, the *Prince* of *Aſtrologers*, as this *Antagoniſt* moſt truely Stiles him. That he is no renouncer of the *Doctrine of Genitures*, but on the contrary, a great *Friend* to the *Genethliacal* part of *Aſtrology*; as the *Third* and *Fourth Books* of the *Quadripartite* moſt egregiouſly prove: For in them he *Handles* the *whole Art of Nativities*. And what thinks my *Antagoniſt?* can this be true, and yet he no *Friend* to the Subject? Let but my *Opponent* ſeriouſly, or indeed but curſorily conſult thoſe *Books*, (and if he pleaſe, *Cardan*, and *Naybode* their Commentaries upon them) and he will quickly find cauſe to *Retract* this his *Raſh* and *Unadviſed Aſcertion*. And, if he do not take all *Genethliaques* for

for *Mad-men* or *Fools* (and my ſelf for the greateſt among them) he would never ſure once offer'd to have *impos'd* ſuch an *Aſcertion* upon the World to believe, and upon *Me* to anſwer.

§. 108. A little further: the *Centiloquium* (which my *Adverſary* allows to be *Ptolemy*'s, and makes *uſe* of it as *ſuch*, for Proof of his Doctrine of *Comets*, &c.) abounds with *Genethliacal Aphoriſms*. And, among the reſt, the 36 and 54 *Aphoriſms* do evince moſt plainly the *Nativities of Buildings*; proving to us, that *hard Stone*, no leſs than *ſoft Fleſh*, is liable to *Cæleſtial Energy*. Hear how he ſpeaks in oppoſition to my Learned *Adverſary*, thus,— *Aph.* 36. *In Condendis Urbibus ſtellis Fixis, quæ conferre habeunt utere. In ædificandis vero Domibus, Erraticis*, (i. e.) In the *Building of Cities* 'tis neceſſary to make uſe of the *Fixed Stars*: But, in the *Conſtruction of Houſes*, the *Planets*. Now, unleſs my *Opponent* can affirm and prove, that *Houſes* and *Cities* are not ſuch things as conſiſt of *hard Stone*, *Ptolemy* hereby proves them ſubject to the *Influences* of the *Stars*. Again, in *Aph.* 54. *Dominatores in ædificationibus, ubi copulantur ſtellæ ſubterraneæ, edificii erectionem impediunt.* (i. e.) VVhen the principal *Lords*, or *Governours* of *Buildings* are joyned to *Planets Subterranean*, they impede the *progreſs* of them. Theſe are *Ptolemy*'s words in his *Centiloquium*, allowed by my *Adverſary*. VVhat thinks he now? Doth *Ptolemy* deny the *Doctrine of Genitures*, whether it be of *hard Stone* or *ſoft Fleſh*? Or not? I cannot now (methinks) forbear *bluſhing* for my *Antagoniſt*.

§. 109. And, to ſtrengthen this Argument a little more, I ſhall here beg leave to borrow a few *Lines* from that excellent *Divine* and *Philoſopher*, Mr. *John Gregory*, of *Chriſt-Church*, *Oxon*: which will prove a great Ornament to *Aſtrology*, and alſo to the *Queſtion* under Debate.

§. 110. The Aſcendant of a *City* (ſaith this excellent man, from *Haly*) is that Sign, *cujus aſcenſione quis incipit collocare primarium Lapidem*; which *riſeth* in the *Horoſcope* at the laying of the *firſt Stone*. *Notes* on *Script. p.* 30. He likewiſe affirms, that the *Art* of this is taken out of the firſt part of *Apoteleſmatical Conſtructions*, called by *Ptolemy*, *Catholicon*. *Tetra. lib.* 1. VVhere he acquainteth his *Aſtrologer* in giving *Judgement* of the *Aſcendant* of a *City* to take knowledge of the *Sun* and *Moons* place in the

the *Zodiaque*, which they had at the laying of the *Foundation*; but especially of the *Ascendant* as the most principal *Angle*. And in *p.* 32. He further says,— Now, because that in the *Nativties* of *Cities*, as in the *Genitures* of *Men*, the *Astrology is the same*, (here you see, that *hard Stone*, and *soft Flesh* are under the same *Astrological care*, and *cognizance*) therefore after consideration had of the *Life* and *Being* of the *City* from the *Horoscope*, the next *care taken* was of the κλῆρος τῆς τύχης, or *part of Fortune*, the *second Ascendant* so called in the *Figures of Men*. And a little before this, in *p.* 31. we meet with a *famous Instance* of this *practice* (for which we are indebted to this Author, and *Gauricus*) that in the *Instauration* of *Rome* by *Pope Paul* the *Third*, *Gauricus* drew the Figure of the Heavens. *Vincentius Campanatius* observed the *time* by his *Astrolabe*; toward the Instant whereof he cryed out with a loud Voice, *Ecce adest hora precisa Decima Sexta feré.* Then immediately *Ennius verulanus* the *Cardinal* laid the *first Stone*. He goes on saying, these *Catholique Nativities* were so much believed by the *Antient Kings* (saith *Haly*) that they *enquired* into the *Genitures* of all the principal *Nati* under their Dominions. VVhere, if the Planets were found to look with a *malicious Eye* upon the *Nativity* of the *Kingdom*, *Interficiebant eum puerum, quod ejus Regnum erat contra Regnum ipsorum.*

§. 111. 'Tis possible the *Superstition* might go too far. But allow it to be *Superstition*, and to have over-shot it self; yet, that there is *Truth* lodged even in some *Superstitious practices*, these *Learned Men*, and *Instances* prove. And that *Ptolemy*, you see, is mistaken, and misunderstood by the Author of *Cometomantia:* and so also are the rest of the Learned *Astrologers*,—VVhen he, with a strange confidence asserts—— *That the most Learned and Judicious* Astrologers *have not asserted the* Doctrine of Genitures.— VVhich in opposition to his said Assertion, we see they have very remarkably; and that, not only of *Men*, but of *Buildings* too: Not only of *soft Flesh*, but of *hard Stone.*

§. 112. And, although this practice of the Antient *Arabians*, was, by their *Superstitious severity*, abused: yet, I see not but that very excellent use might be made thereof, even among *Christians.* For, if any *person* were found to have a *Geniture* that should cast a *malicious Eye* upon that of the *Government*, though I should

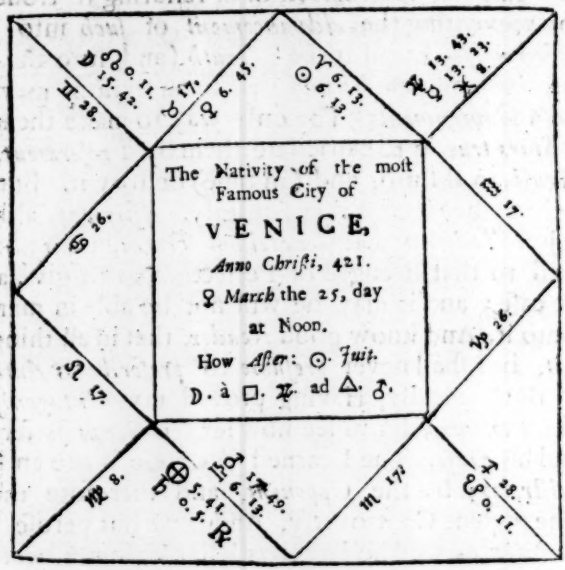
not

not give my *Vote* they ſhould therefore be *barbarouſly* or *inhumanly Butcher'd*; Yet, ſure it were no injury to the *principles of Humanity*, *good policy*, or of *Religion*, to have ſuch *perſons* kept from prejudicing the *Government*, or of rendring it troubled and uneaſy, by preventing the *Advancement* of *ſuch* into *places* of *Truſt* and *Honour*.— For if it be a *Truth* (and ſure the *Sages* of former times were not all *Blind*) that ſome Perſons may be born *Enemies* to a *Government*; The only way to make them ſo, and prove the *Stars true*, is to capacitate them by *Preferment*, or *great places of Truſt*, to diſturb, and (in time) deſtroy it. But, this is a String ought to be touch'd very tenderly. *Aſtrology*, although it can lay a juſt *Title* to many *excellent Truths*, hath not in this *Age* arrived to that ſtrength of Perfection, as to give a *caſting Vote* in the caſe; and it may be will not be able in many *Ages* to reach unto it. And know good *Reader*, that in all things I ſhall *ever Submit*, but ſhall never *preſume* to *preſcribe* to *Authority*.

§. 113. But Secondly, Having proved my *Antagoniſt* to be miſtaken in *Ptolemy*; let us ſee how far *Junctinus* is ſerviceable to him, and his *cauſe*. The Learned *Junctinus* is alſo an allowed *Pillar of Aſtrology* by the *Opponent*, and therefore the better *Judge* in the preſent Controverſy, And if we but peruſe his *Speculum Aſtrologiæ*, as well his larger, as leſſer Volumes bearing that Name, we ſhall certainly find him ſo far from refuſing to Aſcert the *Doctrine of Genitures*, that he hath, as much as any Man (nay more than many other *Aſtrologers*) Inſtall'd and Enfranchis'd the ſame. *Vid. Spec. Aſtrol.* Printed at *Lyons*, *Anno* 1572. And, that the truth of this matter may more plainly appear, and my *Antagoniſt* receive the greater ſatisfaction, he may find that this his *Choſen Author* Junctinus, hath owned the *Doctrine of Genitures* to be of ſo Large and Comprehenſive an extent, as to contain even the *Horoſcopes of Buildings*, no leſs than thoſe of *Men*, of *hard Stones*, as well as of *ſoft Fleſh*; as *Ptolomy* had done before him. In *p.* 313. of the beforeſaid Book, this Learned Author (in favour of the *Nativities of Buildings*) hath inſerted the *Nativity* of the Noble City of *Venice*, with an *Aſtrological Judgement* thereon. Which for the Honour of *Aſtrological Truth*, and the advantage of *Artiſts*, and full *Conviction* of my miſtaken *Adverſary* in this Point; I will here produce as follows.

The

The Nativity of the City of VENICE.



§. 141. *Hæc Civitas hactenus ſuam libertatem conſervat ex prudentia ſcientiaq; ſuorum Senatorum. Verum Anno* 1551. *Solis labor qui in* 26 *grad. cancri in horoſcopo ipſius civitatis Eclipſabitur, pollicetur ſeditiones & multa mala in ſtatu Senatorio, & tandem plures ex plebe mala morte terminum ſignificat. Qua propter magna detrimenta patientur etiam prelio Navali ſuperabuntur, & recipient damna maxima à proditoribus ſuis. Veruntamen exaltabuntur ſuper alios Urbes, & cuſtodient ſuam libertatem: ut inſinuat Sol in radice poſitus in Culmine Cæli, in ſuo theono & triplicitate, qui dabit audaciam in periculis, ac pro Ariſtocratia conſervationem: ſunt tamen ipſi Senatores ad literas apti, ut inſinuant* Mercurius & Jupiter *in nona Domo conjuncti, quæ eſt Domus Scientiarum. Unde apparebunt ſapientes in omnibus actionibus & rebus publicis: Et ad publicam utilitatem erunt omnes*

nes paratiſſimi: qua propter nomen eorum erit inſigne ac glorioſum, ut oſtendit Sol *in Culmine ipſius Cæli poſitus.* Jupiter & Mercurius *in nona Domo decernunt Religionis conſervationem, ac utilia itinera per aquam, cum Divitiarum augmentatione; ſed experientur aliquod accidens in eorum ſubſtantiis. Quoniam,* Sol *Dominus Secundæ Domus eſt male affectus cum parte fortunæ. Si quis autem interrogaret utrum* Mars *in diametro* Soli, *decernat Regnum diuturnum & ſtabilia? Reſponderem, quod Imperia non ſunt Eterna; ſed mutabilia ſecundum influxus Cæleſtes: Et ut dicit* Lucas Gauricus, *vir Doctus & Excellens in judiciis* Aſtrologicis, *quod venetiarum Senatores Dominii Sceptra miniſtrabunt ad calcem virginei partus,* 1880. *Anni. Quoniam* Mars *in quarta loco Cæli, non ſolum oſtendit hæc, enim vero demonſtrat quod in bello plerumq; infelices erunt, & in Pacis tempore fortunatiſſimi; ſi ſuperavint hæc tempora.* 1583. 1585. 1603. 1607. 1625. 1666. 1691. 1699. 1770. 1880. *Præterea ſpicam* Virginis *cum* Saturno *qui ex diametro reſpicit* Solem, *Dicimus ſignificare, quod non tranſibunt Anni* 52. *quod Civitas hæc manebit in Terra. Ut declaratur à* Luca Gaurico *his verſibus.*

Virginei *partus ſeclis bis Octo peractis,*
Ephebo Emergens, ſæcunde Colonis,
Præbebit miſeris alimenta à frugibus altis,
Nec Piſces *Nautæ capient in littore ſicco.*
Sed varios puerè flores, & gramina pingues
Læta boves, haſta non remis pulchræ juventus
Certatim ludent, meſto ſpectante Senatu.

§. 115. Sure my worthy *Antagoniſt* will not now perſiſt in his Opinion, but believe with me, that it is not poſſible for *Aſtrologers* to ſpeak againſt *Themſelves* and *Science* together. He may now moſt plainly ſee, that the moſt Learned and Judicious *Aſtrologers* (even his own *ſelected Ones*) do not refuſe to aſcert the *Doctrine of Genitures*, becauſe of the *Genitures of Buildings*. I wonder much, why ſo Learned a man (as he in other things hath ſhewn himſelf, I mean in his Diſcourſe of *Comets*) ſhould offer to obtrude ſo ſtrange a *Paradox* (to ſay no worſe of it) upon the World? If yet this be not of power ſufficient to *convince* him, (and I am ſure *half ſo much* in the like caſe would have

ſtruck me *Dumb*) He may be further ſatisfied by a ſight of ſundry other *Nativities* of *Cities*, *Forts*, *Caſtles*, &c. with Judgements on them, given by *Gauricus*, *Junctinus*, *Garcæus*, &c. Of which our before quoted Learned *Gregory* hath alſo taken notice.

§. 116. I think there is but very little more for me to reply unto, or that I ſtand particularly chargable with by the *Pen* of my *Opponent*. So that I may with freedom come to the ſecond thing promiſed, for the ſupport and Honour of the Energy and Influence of *Cardinal Signs*, which they are, by *experience*, found to have *over Men*. And this ſhall be (as I promiſed) by *Ten* ſeveral *experimental proofs*, in the *Genitures*, of as many Remarkable and Prodigious *Natives* in their kinds; (for all of them ſtand not on the ſame *Level*) which I eſteem little leſs than Demonſtrative of the Truth they are brought to prove. For the Learned Author of the *Leviathan* (however he may have been miſtaken in ſome things) is moſt certainly in the *right*, when he affirms *all Knowledge to be nothing but a Train of Experiences.*

§. 117. The *Genitures* which I ſhall ſelect for this particular Service (from among many others) ſhall be theſe *Ten* following.

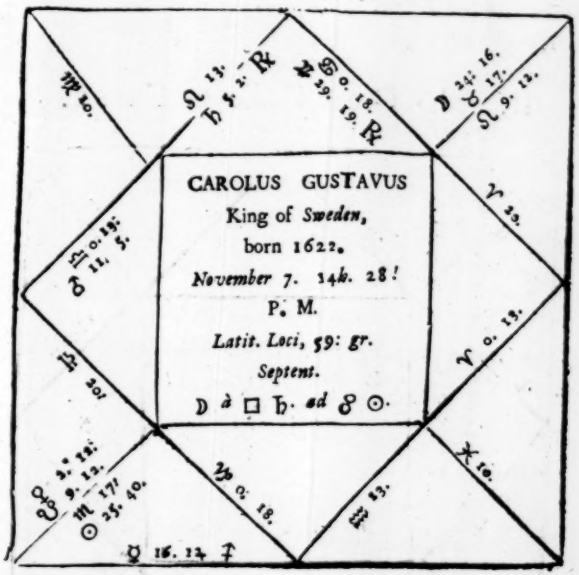
1. *Carolus Guſtavus* King of *Sweden.*
2. The Great Duke of *Guiſe.*
3. Arch-biſhop *Land.*
4. Lord Treaſurer *Clifford.*
5. Mr. *Thomas Hobbs,*
6. Mr. *H. Burton C. C. Oxon.*
7. *Michael Noſtradamus.*
8. *Gregory Lopez,* the Hermit.
9. Sir *Theodore Mayerne.*
10. *Oliver Cromwell.*

§. 118. VVhere, by the way, I muſt beg my *Adverſaries Pardon* if I *ſuite* them not to his *mind*: for my buſineſs in theſe matters, is not *Heraldry*, but a *proof* of the thing in *Queſtion*. I Study *Truth*, not *Titles*. The *Scepter* and the *Spade*, in this caſe, are equal to mé: And a Poor *Hermit*, is as *ſerviceable* to my purpoſe, as a *Prince*, *Biſhop*, or *Philoſopher*.

§. 119. But, before I begin, I muſt preſume to acquaint my *Opponent*, that it was not my *Work*, but *His*, to SUITE *Guſtavus Adolphus*, with *Cicero*, Arch-biſhop *Laud*, and *Oliver Cromwell*. I very well knew that *Guſtavus Adolphus* had not all the *Cardinal Signs* upon the *Angles* of his *Geniture*, and therefore He could not SUITE to my purpoſe in that caſe. But *Carolus Guſtavus* His *Nephew*,

Phew, had them ſo; and *He* it was that I mention'd, and not the *Other:* As may be ſeen in my *Collectio Geniturarum*, *fol.* 89. The very place which this my *Antagoniſt* is offended at, though it be not quoted by him. Of this *Errour* therefore, my *Adverſary*, if he be not a *Presbyterian*, muſt needs Repent.

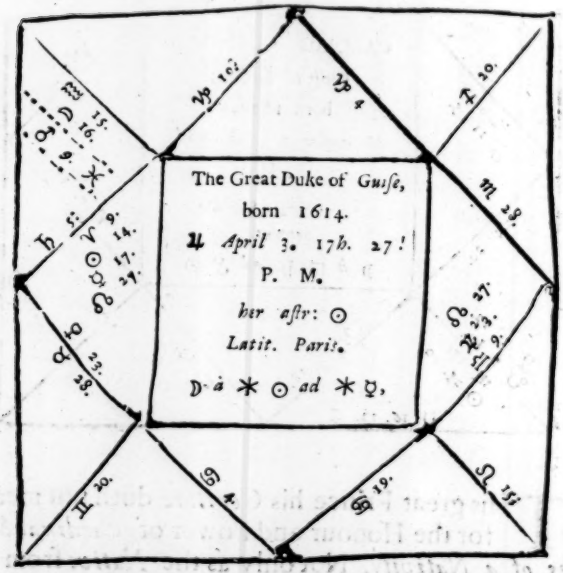
I. CAROLUS GUSTAVUS, King of *Sweden*.



§. 120. THis great Prince his *Geniture* doth not meanly plead for the Honour and Power of *Cardinal Signs upon the Angles of a Nativity*. Not only as the *Native* from a Private Gentleman (in a manner) came to be advanced to the *Honour* and *Power* of a *Throne*, or *Kingdom*, as he was; and that by a ſtrange accident too, *viz.* By the Reſignation of Queen *Chriſtina* of *Sweden*, his Uncles Daughter. (It is not an ordinary or common thing for *Princes* to part with their *Scepters* or *Diadems*) but alſo, for his extraordinary *Proweſs*; aud ever to be admired *Acts in*

War, against the Kings of *Poland* and *Denmark*, Duke of *Brandenburgh*, *States of Holland*, &c. all at a time. He was esteemed for the space he Reigned, the *Scanderbag* of Christendom, and put it into many terrible *Feaverish Fits*. He came to the Crown in *June* 1654. And in *February* 1659. He died in the *Island* of *Iunen*. His Empire was but short, yet very *violent*: and his Story will ever remain the wonder of Princes and Learned Men. 'Tis none of my business here to Register all his Stupendious Acts. 'Tis sufficient they were *Cardinal*; and like those *Signs* possessing the *Angles* of his *Illustrious Geniture*.

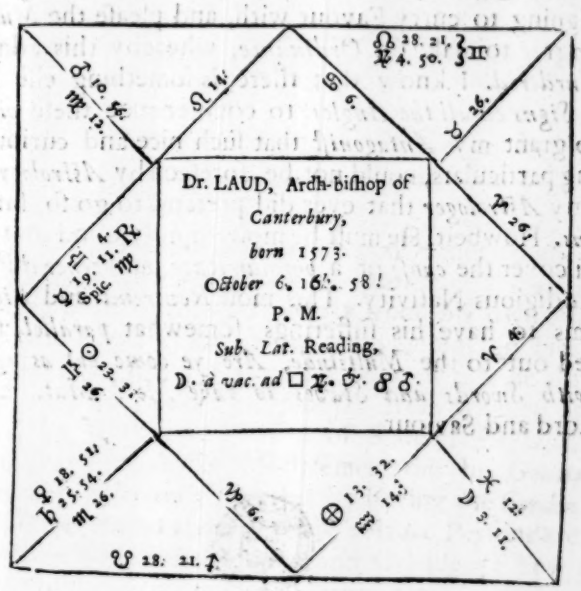
II. The Great Duke of GUISE.



§. 121. IF my Reader be desirous to acquaint himself with the Glorious Heroick and *Daring Actions* of this Great *Prince*, the better to see, and consider thereby, how they are answer'd (in a great measure) by the *Cardinal Signs on all the Angles of his Geniture*; He may read them at large in his *Memoirs*, Printed

Printed and Publiſhed in the *Engliſh* Tongue ſome years ſince, and commonly to be had among the Bookſellers. I mention it only for a proof of the thing in queſtion, and to fortifie the *Aphoriſm impugned* by my *Antagoniſt*. But this not to exclude the Force and Power of other eminent Arguments very obſervable therein. Here are, you ſee, no leſs than three *Planets in Cardinal Signs*, beſides their *poſſeſſion of the Angles*: The *Sun* is in his exaltation *in Horoſcopo*, in *Sextile* to the *Moon*; *Saturn* is in *Aries*, in *Sextile* of *Luna* likewiſe. And benign *Jupiter* is with *ſpica Virginis*. All which have eminent ſignification of wonderful Actions; and, with the other, render the *Nativity* Stupend and Prodigious, and ſo were the *Life* and *Actions* of this *Valliant* and *puiſſant Prince*.

III. The moſt Reverend Arch-biſhop LAUD.

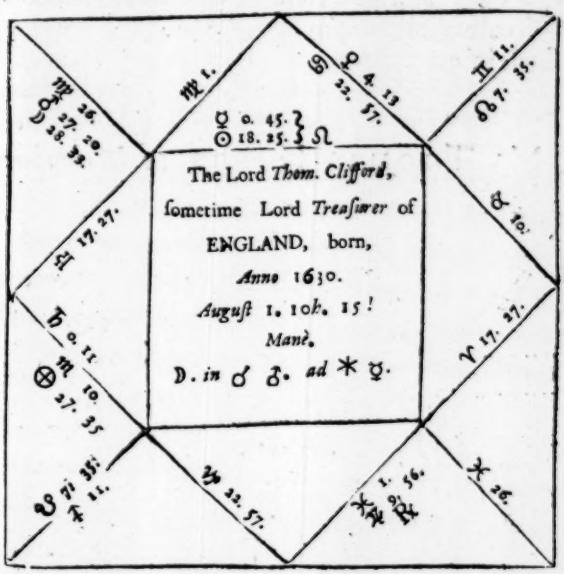


§. 122. THis Excellent *Prelate*, and moſt *Pious Martyr of the Church*; the great promoter of *Learning* (as may be ſeen by his many Noble Gifts to the *Univerſitiy* of *Oxford*) and *Envy* of an *enraging Multitude*; was born for Great and Glorious Actions, and to arrive at great Dignity, (which he did, though but of mean Deſcent and Parentage) agreeable to the *Cardinal Signs on the Angles of his Scheme.* Never was any Reverend worthy Man more *Teaz'd* and *Worried*, than he was, as well by the *Learned* as the *Rabble*. *Prin*, *Peters*, &c. Spit their Venom at him to purpoſe, when upon his *Tryal*, and under the greateſt Afflictions As may be ſeen in that Book, call'd *Canterburies Doom*; ſet forth by *Prin* himſelf. The *Rabble-Rout* (God knows by what *Anarchical* and *Shiſmatical* Inſtruments ſet on) would have *deſtroyed him without a Tryal.* And, accordingly flockt to *Lambeth* in great Multitudes, threatning to *Stone him*, and pull his *Pallace* down about his *Ears*. The *Invidious long Parliament* deſigning to curry Favour with, and pleaſe the *Multitude*, at length agree to make an *Ordinance*, whereby this admirable Man is *Murdered*. I know that there is ſomething elſe beſides *Cardinal Signs on all the Angles*, to countenance theſe *violences.* I will alſo grant my *Antagoniſt* that ſuch nice and curious, nay, aſtoniſhing particulars, could not be foreſeen by *Aſtrology*: Nor know I any *Aſtrologer* that ever did pretend to go ſo far in his *prædictions.* Howbeit, He muſt be moſt ſtupidly blind that cannot plainly diſcover the *cauſe* of a *popular Rage*, and *general Violence*, in this Prodigious Nativity. This moſt *Reverend* and *Pious Native*, ſeems to have his ſufferings ſomewhat *parallel*, to *Him*, who cryed out to the *Multitude*, *Are ye come out as againſt a Thief, with Swords and Staves to take Me? Mat.* 26. Our bleſſed Lord and Saviour.

BIBLIOTHECA BODLEIANA

§. 123.

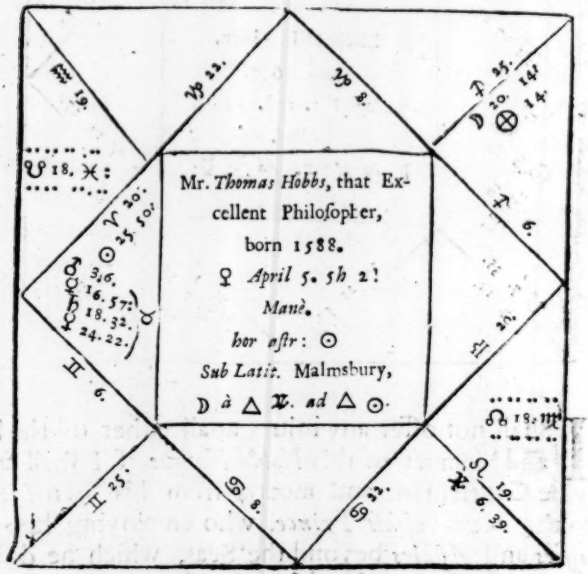
IV. The late Lord Treasurer CLIFFORD.



§. 123. I Shall not offer any injury at all either to the Honour and Memory of this *Noble Native*, if I shall say, That of a private Gentleman, and meerly from his own *Merits*, He came into the *Favour of his Prince*, who employing him in several *Embassies* and *Affairs* beyond the Seas, which he discharged with *Prudence*, and great *Faithfulness*: from whence at length he came to be the Prime Minister of State in *England*. Which great and very remarkable advancement this his *Geniture* doth most admirably discover; (partly) by having the *Cardinal Signs possessing all the Angles thereof*. Few private Persons are known to arrive at such Eminent Honour and Grandeur: Few of them are capable of such Stupendious Advancements.— You must remember (good Reader) that I am not now *Calculating* this most Honourable Persons *Nativity*, (though I must confess I had once the

the Honour to do it) nor do I intend to consider it so far, as to *compare* it with all the Parts of his *Life*; which were, both, very Eminent and Various, and generally known to be so, by all the Intelligent part of the Kingdom. I only produce it here, as an Argument, strong, and powerful, to *Evince* the *Influence and Energie of* Cardinal Signs *upon the Angles:* That being the particular business in question.

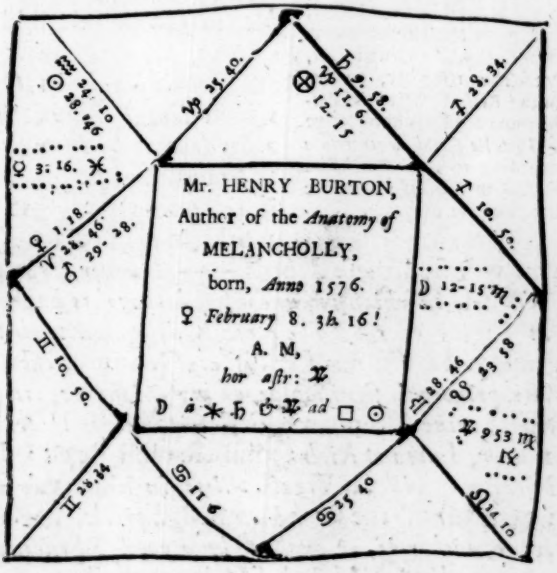
V. Mr. THOMAS HOBBS of *Malmsbury.*



§. 124. THis Excellent Native, and *profound Philosopher*, was but of private, or mean Birth (as I have been told) yet, by his excellent *Skill* in *Languages* and *Sciences*, He mightily advanced in Reputation, and grew into the acquaintance and *Favour* of divers of the greatest *Personages*, as well of other *Nations*, as of our *Own*. And though he were no *Dignitory of the Church*; or Eminent at the *Bar*; or ever practiced in the Noble Paths of *Hip-*

Hippocrates and *Galen*, (advantages indeed, which he never coveted) yet he arrived at the Honour of Great *Cæsar's Favour*: who, out of His *Royal Bounty*, and Innate Love and Regard to Learning; and in consideration of this *Natives vast parts*; allowed him 200*l. per annum*, during his Life. A Princely *Munificence!* Now, who ever he be that considers well the manner of this Learned *Natives* Life; (which notwithstanding his Eminent *Acquisitions*, and large *Intellectual Abilities*, and how that he was more affected with the *Barren* name of a *Philosopher*, than with any of the Honourable and Spreading *Titles* that spring from the *Court*, *Church*, or the *Law*, &c.) will believe with me, that *Cardinal Signs on the Angles of a Nativity are of no small signification in the Reputations, Actions, and Affairs of men.*

VI. Mr. HENRY BURTON, of *Christ-Church Oxon*; Author of the *Anatomy of Melancholly.*



§. 125. MR. *Henry Burton*, a Native of *Leiceſterſhire*, and the Author of that moſt admirable work, entituled the *Anatomy of Melancholly*, Publiſhed under the aſſumed name of *Democritus Junior*; was, in a manner, a *Collegian* all his days; as my *Antagoniſt* ſays of the Learned Doctor *Henry More*. (But he was never the worſe for that) and, by the *numerous Quotations* made uſe of in the aforeſaid excellent Book, may be ſuppoſed to have been as *Melancholly*, and to have read as many Authors. He had ♃. in ♈. and Doctor *More* (as we have ſuppoſed, and believe) had ♄. there. ♈. is ♃'s *delight*, but ♄'s *detriment*.—— Dr. *More*, was, and is, an *Enemy to Aſtrology*; Mr. *Burton* was not only a great *Friend* unto it, but a moſt excellent *Proficient* in it: He ſo much approved of it, that he adviſed a man troubled with *Melancholly*, to *Calculate a Nativity*, to divert at leaſt, if not to baniſh that *Surly Humour*. Nay, his reſpect unto this *Noble Art* was ſuch, that (like another *Septimus Severus*) He order'd his *Nativity* to be inſcrib'd on his *Monument*, where he now lies Buried at *Chriſt-Church* in *Oxford*: of which *Royal Foundation* he was a *Student* and *Fellow*.

Septimus Severus the Emperor, being Excellently acquainted with *Aſtrology*, and conſidering his *Nativity* before his *Expedition* into *England*, he cauſed *That*, and *This Prædiction* together, to be Inſcribed in the *Roof* of his *Judicial Pallace*, (as a Monument of his knowledge herein ---- *That He ſhould never return again*. According to which *Prædiction* He died at *York* in *England*; after He had Ruled the Empire 18 years.

In his life time he had delivered it ſcatteringly in that his worthy work. In *p.* 3. of his *Epiſtle* thereunto, you will find theſe words.—— *I never Travailed but in* Map *or* Chard, *in which my unconfined thoughts have freely expatiated, as having ever been eſpecially delighted with the Study of* Coſmography. Saturn *was Lord of my* Geniture, *culminating*, &c. *And* Mars *principal ſignificator of my Manners, in partil* Conjunction *with mine* Aſcendant. *Both fortunate in their Houſes*, &c. *I am not Poor, I am not Rich*; nihil eſt, nihil deeſt; *I have Little, I want Nothing. All my Treaſure lies in* Minerva's *Tower*.—— And, in *page* 16. of the ſame Learned *Epiſtle*, he ſays,—— *A good Divine, either is, or ought to be a good Phyſician. A Divine in this compound mixt Malady* [Melancholly] *can do little alone: A Phyſician in ſome kind of Maladies much leſs: Both make an abſolute*

absolute cure. Alterius sic altera poscit Opem. *Hor.* And *'tis proper to them both; and I hope not unbeseeming me, who am by Profession a Divine; by my Inclination a Physician. I had* Jupiter *in my* Sixth House. *I can say with* Beroaldus, non sum Medicus, nec Medicinæ prorsus expers: *In the Theory of Physick I have taken some pains*, &c.

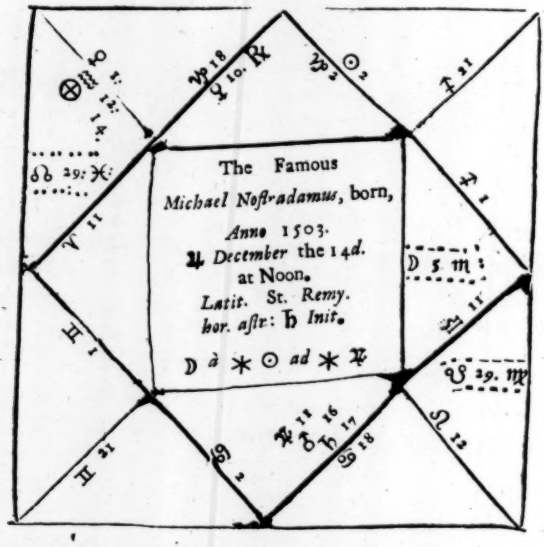
§. 126. Thus you see, this thrice Learned Person was not ashamed of his *Geniture*, or affraid to own his *Stars*; though by them (for so it pleased the God and King of *Stars*, to order his uncertain *Horoscope*) he was condemned to a *Collegiate private Life* most of his days; (*Saturn* was not Lord of his *Geniture* for nothing.) Nor did he offer for this once to quarrel with his *Stars*, or contend against the Dear *Urania*.

And here, I cannot but call to mind, how, and by what kind of accident, I came *first* to *Study* the delightful, yet abstruse *Art of Astrology*; by the Practice whereof I have gained many Enemies; and among the rest, the *ill Opinion* of this my Learned Antagonist. And the true *proximate occasion* was thus,— In the year 1650, as I well remember, I was one night reading in my Bed (as it was my custom then to do, in some Book or other) in the *Anatomy of Melancholly*: And coming to this passage of the Author, which I have but just now cited, *viz. Of his having* Jupiter *in the* Sixth House, *which made him a Physician*: I was really non-pluss't, and *Planet-struck* for that bout; and forced to lay aside my *Book*: being unwilling to read what I could not understand. I then endeavour'd to go to my *Rest*, but in *vain*; My *active Genius* was *Watchful*, and constantly *sollicited me*, even in my *Dreams*, to enquire, and discover if I could, *what* Jupiter *in the* Sixth House *meant?* Nor could I be at *quiet* when *awake*, until I had received some satisfaction about it. I had then (and blessed be God that I had) some small acquaintance with the Learned Dr. *Nicholas Fisk*, unto whom I repaired and imparted my difficulty: who presently gave me such *satisfaction* in the Point, as I was then capable of receiving; that I hold my self obliged, even in *Gratitude*, to own and remember his *civilities*; which was so agreeable and delightful to me, that from the *same time* I became his *Pupil*, and that *little of Astrology* which I understand, I Learnt from *Him*.

§. 127. The Reader will, I hope excuſe me for this Digreſſion, it being ſomewhat irrelative to my preſent purpoſe. For my *buſineſs* in the inſerting of this Learned Man's *Geniture*, was not to tell *Stories*, but to *Evidence* the *Energie and Power of* Cardinal Signs, *when placed upon the Angles of a Nativity*. And, yet, I am apt to think my Reader (unles he be over ſevere) will not eſteem this ſhort *Hiſtory* unworthy the Recording.

This Excellent *Nativity* was courteouſly given me by my worthy Friend *George Ent* Eſq? (lately deceaſed) Son to the Excellently Learned Sir *George Ent*, (ſometime) Preſident of the *King's Colledge of Phyſicians*.

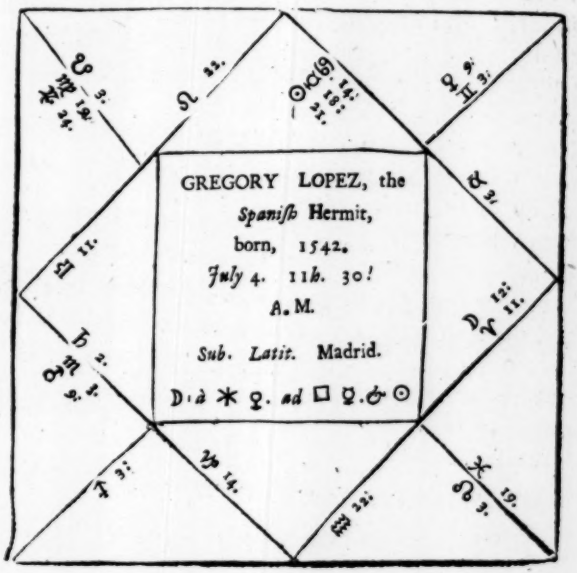
VII. Michael Nostradamus Phyſician and Aſtroloſter.



§. 128. OUr *Aphoriſm* impugned receives great confirmation from the *Geniture* of the Learned and Famous *Michael Noſtradamus* alſo. This is a *Nativity* ſomewhat like to the

the Reverend Mr. *Burtons*. But this Native having the *Sun* in the *Medium Cæli*, Indicated to him greater and more publick Honours whilſt living; though Mr. *Burtons* be every whit as Eminent for Fame *Poſt-Mortem*; yet both were Diurnal *Genitures*. The *Sun* is not ſo Glorious, (though he may be as Clear) at *eight a clock* in the Morning, as at *Noon*. A *Meridian Glory* is always the greateſt, and the moſt dazling. This Native was *Phyſician* to three Kings of *France*; (no ſmall Honour I aſſure you) and was Author of thoſe Stupendious *Prophecies* which paſs under his name. They were of late years turn'd into *Engliſh* by Dr. *Theophilus Garencieres*. The Book hath procured him both a *good*, and a *bad Fame*. His ☿. was *Retrograde*, in a popular ✶ of ☽. but in ☌. of the three Superiour *Planets*, ♄. ♃. ♂. The *One* advanced, the *Other* leſſen'd his eſteem. But yet his *Angles had* Cardinal Signs *on them*.

VIII. Gregory Lopez, the *Spaniſh* Hermit.

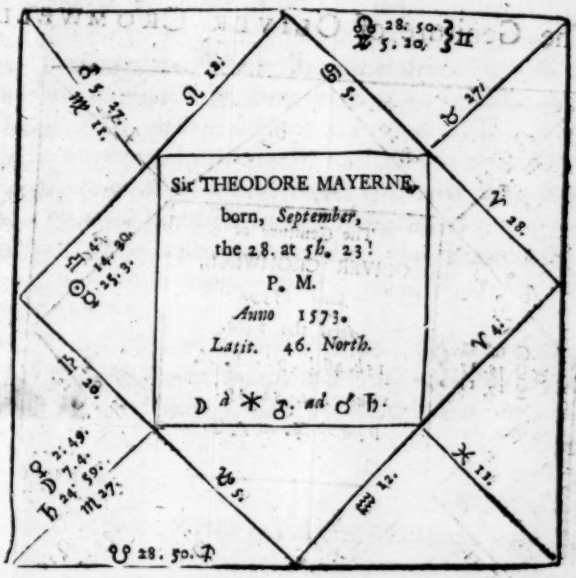


§. 129. For

§. 129. FOr a Man to forſake *Virtue* and a *Religious Life*, with all its *Tyes* and *Obligations*, and to purſue the *Pleaſures* and *pleaſing Vanities* of the World, is no wonder at all; becauſe the ſtrictneſs and auſtere injunctions of the *One*, are ſo contrary and averſe to *Fleſh* and *Blood*: and the allurements and inticements of the *Other* are ſo agreeable to Mens *Appetites* and *Deſires*, that they think they can never *Surfeit* of them. But, for a Man in the *prime of his time*, in the *Flower* of his Age, *viz.* At *Twenty One years Old*, to forſake the *World*, (the only time that *people* covet to enjoy it) as this *Gregory Lopez* did; and to leave all the *contents* and *pleaſures*, the delightful *Charms* of all the deluding *Syrens* it contains; and this on purpoſe to Eſpouſe an *Hermetical Life*, or Anchoretical State and Strictneſs: To deſpiſe *Riches* and *Honours*, and all other Temporal advantages, (things grievous for *Fleſh* and *Blood* to part with) and to covet *Hardſhip*, and *Want*; to expoſe himſelf to the extremity of *Summers Duſt*, and *Winters Dirt*; to the fierce *Scorching* of one Seaſon, and the terrible cold *Freezing* of the other; This is not only a wonderful and amazing matter in it ſelf to conſider; but a moſt ſignal proof, that poor Mortal Men (as God hath been pleaſed to Engrave it in the large Book of his Creatures) are Govern'd by their *Complexions*, as *They*, are ordered by the *Stars*.

§. 130. This alſo is a ſignal inſtance of the true and inherent *Virtue* that waits or attends upon *Cardinal Signs*, *when they ſhall be placed on the Angles of a Nativity*. Let other *Artiſts* trouble themſelves with the peculiar *Aſtral Cauſes* of Pious *Gregory*'s being in Love with *Poverty*, and a ſtrict Religious way of Living: (which in this his Scheme are eminent and viſible enough) my buſineſs is only to ſhew,— *That thoſe Natives that have* Cardinal Signs *on the Angles of their Geniture*, (be their Condition, Birth, and Breeding what it will,) *are ſtill found to be Eminent and Famous in their Generation, for ſomething or other.*

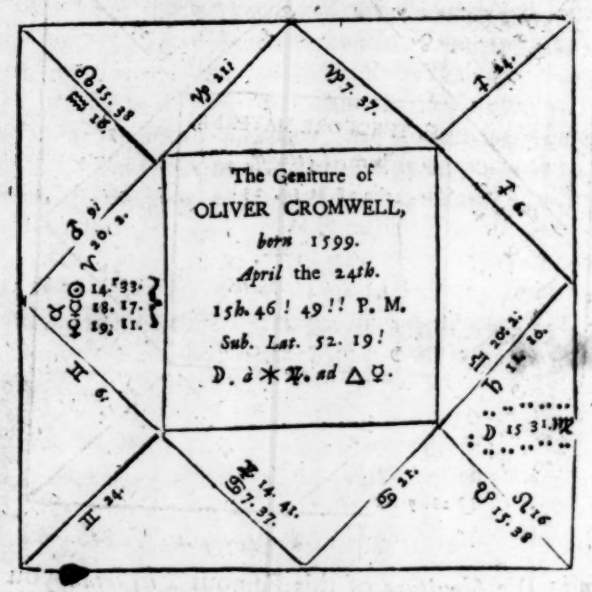
IX. Sir THEODORE MAYERNE, Physician.



§. 131. IN the *Geniture* of this Famous *Physician* you find *all the* Cardinal Signs *on Angles*, as in the others produced, and therefore doth it justifie the *Aphorism* impleaded. If any man doubt of the *Famousness* of the *Native*, I let him know that he was a Stranger to this Countrey, being *Native* of *Geneva*; yet had he the Honour to be *Primier Physician* to King *James* of ever blessed Memory: Nor was he *Famous* only for Learning and Honour, but *Notable* for *Dishonour* too: For being a great enquirer into the secrets of Nature, and a lover of *Chymistry*, with those of the first Age wherein that curious Art was Studyed in these *Northern* parts; *He* was (with the worthy *Quercetan*) Banished *Paris*, for an *Innovator in Physick*, &c. The Edict against him you may see Printed in an *English* Book, Entituled, *Medela Medicinæ*. These opposite instances of this Learned *Natives*

Natives Fame, do most remarkably plead for the *Energie of* Cardinal Signs *upon Angles*: which is the thing to be proved.

X. The Geniture of OLIVER CROMWELL.



§. 132. TO make my *Decade* of instances compleat, pray take this Famous *Geniture* to do it: it is as good a proof of the Argument I labour to defend as any of the rest I have produced. This Prodigious *Native* had *all the Angles* of his *Scheme* adorn'd with *Cardinal Signs*. His *mean Birth* (I speak in comparison of the Grandeur he rose to, for otherwise it was not *mean*) and *wonderful Advancements* are sufficiently known: and, I think I may say, will scarce ever be forgotten. I shall speak little more of this *Stupendious Geniture*, but refer my Reader to what I many years since, have wrote and published thereof, in my *Collection of Genitures*.— And so I conclude this my *Denary* Circle of instances for proof of the Argument contended against,

(yea,

(yea, even Laughed-at) by my *Antagoniſt*: And do from all of them affirm it for a natural *Truth*, (and no Laughing matter or Trifle, by my *Opponents* Favour) *That* Cardinal Signs *on the Angles of a Nativity, do ever denote perſons ſo Born to be Famous, and that publickly too, in one Kind or Other.*

§. 133. In the room of theſe *Ten Genitures*, I could have produced many Scores, of the ſame kind, had it been neceſſary ſo to have done. But theſe are ſuper-ſufficient to ſupport the matter in queſtion; if any thing at leaſt, will ſatisfie ſome ſort of Men. For, in *every One of theſe Natives*, you will find *ſomething* or *other* very *Eminent*, and perhaps *Prodigious*.

I. *Carolus Guſtavus* King of *Sweden*, was Eminent in his coming to the *Crown*, and then proved a great *Warriour*, and a moſt vigilant *Active Prince*.

II. The *Duke* of *Guiſe*, was a Prince of moſt *Eximious Valour*, and of Stupendious *Daring* attempts. See his *Memoirs*.

III. Arch-biſhop *Laud*, a moſt profound *Schollar*, a moſt Pious *Prelate*, and a *Glorious Martyr*. The Breath of an inraged Multitude ruin'd Him.

IV. The Lord Treaſurer *Clifford*, raiſed by his *Merits*: An *Excellent Stateſman*, an *Honourable Councellor*; and a *Faithful, Loyal Subject*.

V. Mr. *Thomas Hobbs*, an *admirable Philoſopher*, and wonder of his Age. *Refuſed Honours* and *Preferments*. In his Life ſomewhat *Hermetical*.

VI. Mr. *Henry Burton*, a *Living Library*, an *Univerſity of Learning*. No Art or Science was he ſtranger to; as his Learned Book proves.

VII. *Michael Noſtradamus*, a great *Philoſopher* and *Phyſician*; a Man of moſt *Miraculous* and *Amazing Notions*.

VIII. *Gregory Lopez*, an *Hermit*, and a wonderful example of *Piety, Obedience, Charity* and *contempt of the World*.

IX. Sir *Theodore Mayerne*; an Excellent *Phyſician*, and a *ſufferer* for being one of the firſt that made known the Noble Art of *Chymiſtry*.

X. *Oliver Cromwell*, Famous by his *Rebellion*, as was ingeniouſly obſerved by the Learned *Olearius* in his Letter to my

Honoured Friend and Patron, Sir *Edward Dering*, (when he return'd him this *Nativity* in requital for his Civility in imparting the *King* of *Swedens*, &c. The words of his Letter animadverting upon this *Nativity* are These,— ☌. *in Horoſcopo & ſub finem proprii ſigni ſtimulavit hominem ad arma capienda etiam contra Superiores auſu* Saturnino *ob oppoſitionem* ♄. *aperuitq; homini viam ad tantum gravitatis faſtigium.* So that it appears that this Learned man (who was excellently *Skill'd* in *Aſtrology* as well as all other parts of Learning) took notice of that remarkable ☌. of ♄. and ♂. *from* Cardinal Signs *on the prime Angles of his Geniture*; made the more *Famous* by ☍. his being in a *Cardinal Sign* alſo, in □. to them both.

§. 134. I could (I ſay again) for theſe X. *Genitures* have produced you as many *Scores*; and all of them *of* Cardinal Signs *on all the Angles*; and all belonging to Men of Fame, *Good* or *Bad*. In which number I might have ſhewn you the Notorious *Nativities* of the *Salamanca* Doctor, Captain *Bedloe*, *Tom. Dangerfield*, *Peter Gill*, Sir *William Wallers* Conſtable; with a great number of other ſuch *profligate Wretches*: But I was loath to *Nauſeate* my worthy *Readers Eyes* with their *Schemes*, or their *Ears* with their horrid *Stories*. And yet I muſt tell you that even *Wicked* as well as *Worthy Inſtances*, prove the Argument in Queſtion.

§. 135. Now, I ſay it here again, unleſs my *Antagoniſt* will be pleas'd to produce, or indeed can produce, as many *Nativities* (known to be true, as theſe I aſſure him are, to a very ſmall matter, if not abſolutely ſo.) Of *perſons Born* with the *Cardinal Signs on all the Angles*, That have not been *Famous* in their *Lives* and *Actions*, in *One kind or Other*, and that to *popular* Notice; He muſt needs yield the Argument and own the virtue of *Cardinal Signs*, chiefly when *poſited* upon the *Angles of a Nativity*.

§. 136. And here I had reſolv'd to have lain down my *Pen*; but finding how my *Antagoniſt* magnifies himſelf againſt *Aſtrologers* very unreaſonably, in *p.* 161. I held my ſelf conſtrain'd to make ſome further reply to him. He ſays, *The pretenders to* Aſtrology *go beyond the Wiſeſt* Patriachs *and* Founders *of their* Art. *They exceed the Limits of their* Science; *and Sentence is paſſed againſt them by their own Judges.* And to prove this, he vouchſafes to name two of Them, *viz. Ptolemy* and *Junctinus*.——

You

You may remember I have, but a little before, refuted my *Opponents* Opinion of these two Learned Persons touching their denying the *Doctrine of Genitures*. I shall now enquire what farther service or assistance they are able to afford him for the strengthening his present pretences

§. 137. *Ptolemy* (saith this Gentleman) tells us in his first Aphorism, *That Generals only can be foretold by Art, and those alone who are Divinely inspired, are able to prædict particular Events. An* Astrologer *may tell the Propension and Inclination of a Man from his natural Temperature, and this from the* Stars. *But he cannot from that general Inclination, tell what determinate Effects will ensue. He ought to content himself with a general Judgment, and not be definitive in special cases, in particular and individual accidents. This* (saith he) *is the Decision of the great Father of* Astrologers.

Unto all which I do not know one *Astrologer* that will not most readily set his *Hand* and *Seal*. And how then can this make against *Astrologers?* or any way favour their *Adversaries Cause*.

§. 138. Why, (says my *Oponent*) it makes against the *Doctrine* of Horary Questions, *which descend even to the most particular and personal Affairs.*— He goes on, If this Doctrine of *Ptolemy's* be true, *what resolution is to be expected about the Marriage of such an Individual Couple? The particular Events of this Famous Voiage? That Councellors Cause? This Merchants Adventure? That Souldiers Engagement*, &c.— And, why did not he put in, of that *Patients Distemper too?* Which sure he would have done, but that he had before granted, *That the careful observing, and due attending of the Times of the Heavenly Aspects and Influences, are very useful in Physick. p.* 117. And how can they be *useful* in *Physick*, I pray, and not in other Affairs relating to *Health* or *Profit?* Since the *times* of the *Aspects* and *Influences* are *Universally* Operative, and may as well, and as certainly be observed in *These*, as in the other. *Heaven* hath as many *Salutiferous Aspects*, and *Influences*, as it hath *Valetudinary:* and must therefore be *useful* and *effective* to Mankind, in the *One sence* as well as the *Other*, we being subject to both equally.

§. 136. No! says my *Antagonist*, that must not be admitted: For then we allow of, and introduce Horary Questions. A thing

Ptolemy is againſt, if at leaſt my *Opponent* do not miſ-repreſent him. But, Sir, are you ſure that *Ptolemy* is againſt Horary Queſtions? Yes, ſaith he, not only in the *Firſt Aphoriſm* (as you have heard) but in the *Fifth* too: Which runs in theſe words,— *Poteſt qui ſcicus eſt, multos ſtellarum effectus avertere, quando naturam earum noverit, ac ſeipſum ante illorum eventum præparare.* A *wiſe Man* may *avert* many (not all) the *effects* of the *Stars*, when he *knowing* their *Natures*, doth happily *Arm* and *prepare himſelf* before the happening of the *Event*.

§. 140. I am glad my *Antagoniſt* alloweth the *Centiloquium* to be *Ptolemy's*. for by that Conceſſion I am arm'd powerfully to demand of him, *how he knows* Ptolemy *to be againſt Horary Queſtions?* For if the *Centiloquium* be his, the *Queſtion* is at an *End*. Let him be pleaſed to peruſe theſe ſeveral *Aphoriſms* of *Ptolemy*, ſeriouſly at his leaſure, *viz.* the 14. 17. 28. 32. 45. 57. 64. 83. 90. 91. 93. 94. 97. And then tell me whether *Ptolemy* doth Reprobate the *Doctrine of Horary Queſtions?* And let him alſo conſider what will become of *all* his *Florid Nothings* written againſt them.

§. 141. But, I beſeech you Sir, what *Aſtrologer* is he, who pretends, in oppoſition to *Ptolemy*, to foretell *particular Events?* As for the ſeveral ſeeming *Muſical Objections* here brought, if they are rightly conſider'd and examin'd there is nothing of *Harmony* in them. If by his *Individual couple in Marriage*, he means a *couple* already Contracted; It is then no Queſton in *Aſtrology*; if they are not *contracted*, they are no *Individual couple*. So that the *Objection* is (as Dr. *H. More* ſays of *Aſtrology*) a mere *Sonorous Nothing*.

§. 142. Then for the *Seamans Voyage* objected; no man, ſure, was ever ſo *Mad* as to pretend to Prædict the particular *Events* thereof. The *Aſtrologer* can only conſult in the *General*, whether *Succeſsful*, or *unkind?* He cannot tell how far *Succeſsful* or *diſadvantageous?* He may as well pretend particularly to know when he ſhall arrive at *Cales*, *Lisbon*, *Jamaica*, &c. which I acknowledge with *Ptolemy*, is not *Science*, but *Witchcraft* to do. But I hope to ſatisfie the World in this Point more fully in my *Aſtrological Seaman*. In the mean time, I ſhall adventure to affirm, that——

§. 143. *He*

§. 143. *He* that contends againſt *Horary Queſtions*, and vouches *Ptolemy* for his *Authority* doth nothing but *Fiſh in the Air*. And we may eaſily *gueſs* what a *Fry* he is like to *catch*, or be *Maſter* of.

§. 144. I wonder that any man of Learning ſhould offer to uſe *Ptolemy* thus! But this is of an equal Stamp and Currency for *Truth*, with his being brought in to oppoſe the *Doctrine of Genitures*, as well of *Men* as of *Buildings*.— Poor *Ptolemy*, you ſee, is dealt *ill* by in both! And much worſe than my *Antagoniſt* charges *Me* to have *dealt* with the Learned *Gaſſendus*. I would adviſe all Perſons for the future, that ſhall pretend to write againſt Horary Queſtions; Firſt to conſult *Haly*, and *Bonatus*, thoſe Learned and Volluminous Authors, who of all *Others* have moſt liberally *Aſcerted* and moſt largely *Taught* them. And when they have fairly refuted theſe *Two*, I will then ſay, They may be called the *Cozen-Germans* of *Hercules*. In the mean time we will keep unto the *Truth* of what *Ptolemy* warrants concerning *Horary Queſtions*, and to what our *Aſſiduous practice* confirms; and that *ſometimes* even to *Amazement*.

§. 145. Having found how unfit *Ptolemy* is for the ungrateful ſervice which my Author hath put him upon, we will hear what he ſays from *Junctine*. And here he acquaints us, for the ſupport of the preſent *Objection*, That (*p.* 164.) *Junctine* ſays—— *Thoſe* Aſtrologers *who will needs know, and prædict all kinds of particulars, are Fools*.— Marry, and ſo ſay I. And what *Aſtrologer* is there doth my *Adverſary* ſuppoſe, that will offer to gainſay *Honeſt* Junctinus *in this?* For my own part, I ſhall be ſo far from denying it, that I will even adventure to add to it, and enlarge *Junctinus*'s Cenſure of ſuch kind of Men, *viz. They are, not only the greateſt of Fools, but of Mad-men too!* For what is a poor ſimple Man, whoſe Breath is in his Noſtrils, and cannot abſolutely promiſe himſelf to meet the *Sun* the next day: (vile Duſt and Aſhes that he is!) What is he, I ſay, That he ſhould dare preſume to Predict all Things? To do ſo, is the Priviledge of a *Deity* only. And although ſome advantage may be derived to Men from *Horary Queſtions*; yet no Man was ever yet ſo *Bold* and *Daring*, (yet ſome have been too much guilty of the *Bold* extremity) as to pretend to *know*, and *prædict* All Particulars.

§. 146.

§. 146. Some there are we know, even in this Age, as well as in *Junctines* time, that may possibly have *screw'd their Pegs too high*; and may have strained their *Art* to Pretences *unjust*, and *unlawful*. Let Them *answer for Themselves*, I will be none of *Their Advocate*. I am sure the *Honest Astrologer* that makes *Truth* his Aim, and not *Worldly advantages*, will never become one of *Junctines* Fools: For he, (as all the *Honest Arabians* were wont) will *begin*, and *pursue* his *practice*, not with an *impudent positiveness*, but with a σὺν Θεῷ, and an *humble wary hopes* and *probability* of meeting an effect of the matter in Question.

§. 147. But my *Antagonist* being in good humour says, *the same unhappiness attends the Noble professions of* Law *and* Physick, *as doth* Astrology: *and also that* Divinity *it self is not free from such Misfortunes*. And why then should One be recriminated upon, and made chargeable with the injury, more than another? since all are equally liable? Let the *Sober Honest men* of all *professions* be encouraged, and the *Knaves* and *Abusers* of *Science*, only, *condemn'd* and *exploded*. For so it becomes *Men* to *Act*.

§. 148. It is a great *Favour* afforded us by the *God* of *Stars*, that we know any thing at all of the *Cælestial Movers*, and of their *Influences*. And we ought to be *modest* in our *Dealing* with those *Dazling* Glorious Creatures, the *Stars*. We have *Nimble*, *Sharp*, *Quick-sighted Adversaries*, who are coustantly upon the *Watch*, and lye in *Ambush* to *Ensnare us*.

§. 149. We know the *Influences of the Stars*, are not (as *Junctine* wisely and worthily observes) *like the commands of the Prætors*; but may, (in some measure at least) be *resisted by* Ptolemy's *wise Man*. For they are in subjection to the command and will of *God*, their *Creator*, even as we our selves. But yet, for all this, we know there is *verity* in *Horary Questions*; provided the *Scheme be Radical*, and by the *Artist* honestly considered and Judged: And, also that they are defended, and taught by *Ptolemy*; and (as he hath made appear) no where *denyed* by *Junctine*. Both which Anthors my *Antagonist* is pleased to take for his *Seconds* in this *Quarrel*; although they stand him in no *stead*, but have both *failed* to *own him*, and *his Cause*.

§. 150. If my *Antagonist* will still continue to impugne the *Doctrine of Genitures*, and *Horary Questions*, and yet allow of

Astrology

Aſtrology (as you ſee he doth) what a *ſtrange kind of Aſtrology* will he leave us? or what a *Monſter* will he make this *Noble Art* appear, might he be allowed thus to *Lacerate* it? He would afford us an *Aſtrology*, but what ſort of one, we know not? He will be content to indulge us the *Name* of *Aſtrology*; for the *matter* or *ſubſtance* thereof, we muſt (like *Diego's Legatees*) find that where we *pleaſe*.

§. 151. Let my Learned *Antagoniſt* before he *Deſtroy our Principles*, ſhew us *his own*; write his *Introduction*, and give us *ſuch Rules* as he would have us to *follow*: And if they appear to be *better*, truer, and more *Solid*, than *Thoſe* we have already, I do hereby *promiſe him to become his* Diſciple. (I am ſure he is a Gamaliel in other things, at whoſe *Feet* I ſhould not be aſhamed to ſit and Learn.) For I profeſs my ſelf (now after a more than XXX. years Study) to be but an *Enquirer ſtill*; and I fear me, muſt be *content* ſo to *die*: *Non obſtante* any *new Diſcoveries* my *Antagoniſt* ſhall pleaſe to make therein.

§. 152. My *Antagoniſt* hath but one *Laſh* more at me as I can find, and that is in *p.* 270. In theſe words. *Thoſe* Aſtrologers *who are ſubject to a bad Fate (though their Skill may be good) are apt to Err in their Judgements (it is one of the* Aphoriſms *in* Gadbury) *a tickliſh buſineſs indeed! We had need firſt conſult Mr.* Aſtrologers *Nativity, before we deſire him to ſearch into our own.* In anſwer whereto, I demand, doth *He* think it impoſſible for an *Aſtrologer* to be liable to a *bad* Fate? If *He* do, my before-mention'd late *unhappy Troubles* (at my Coſt) reſolves his *Doubt*. Nor is there any *need* for *Him* to conſult Mr. *Aſtrologers Nativity* before he go to him; *Common Fame* will inform him whether he be *Labouring* under *good* or *bad Influences*; as it doth of a *Lawyer*, *Phyſician*, *Merchant*, &c. But to retort his *witty Quibble*, if himſelf be ignorant of *Aſtrology*, to what purpoſe would he *conſult the* Aſtrologers *Nativity?* If he *underſtand* it, Then may he be his *Own Aſtrologer*, and ſave the labour of going any where elſe. Oh! the *wondrous Wit of an Enemy to Aſtrology!* What a *tickliſh buſineſs* hath he got by the end to make himſelf *Sport* withal? or rather to render himſelf a *Sport* to Others? If neither *Divine*, *Phyſician*, or *Lawyer* be at all times equally capable of giving *Sound* and *Unerring Adviſe* or *Council*, Then neither

neither is the *Astrologer*. *Sed verum prius, Ergo*, &c. And thus we have freed our other *Innocent Aphorism* again, and do [illegible] it (as before) for a *splendid Verity*.

§. 153. I have now *done*: and that *something* more than at *First* I intended; and, it may be, *more* than my *Antagonist* expected. And shall leave his more *numerous Objections* against *Astrology in General*, to be answered by some more *able Pen and Brain*. Resting satisfied to have said thus *much*, or *little* rather, in *defence of my self and Labours*, which I found most unjustly, and unreasonably *assaulted*.

FINIS